The Congregational Quarterly

EDITORIAL

"SURELY", said Dr. Johnson, "nothing is more reproachful to a being endowed with reason, than to resign its powers to the influence of the air, and live in dependence on the weather and the wind. . . . He that shall resolutely excite his faculties, or exert his virtues, will soon make himself superiour to the seasons; and may set at defiance the morning mist and the evening damp, the blasts of the east, and the clouds of the south". We write these notes when the country has endured for nearly a month something like Arctic conditions coupled with a fuel shortage which, it would seem, might have been to some extent forestalled if Mr. Shinwell had excited his faculties a little more resolutely! We have met few people who have attained Johnsonian superiority to the elements, nor are we sure that the Doctor himself would have been sublimely indifferent for, says Boswell, who is not always blind to his idol's feet of clay, "the effects of weather upon him were very visible". By the time these words are read the thaw will be over, the burst pipes mended, the spring flowers blooming, and the time of the singing of birds will have come.

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THERE are some people who are as susceptible to the vagaries of the political climate as they are to those of the weather. If Mr. Bevin remarks that he is optimistic or Mr. Stalin says that something has been satisfactorily explained, they are elated, but, if next day Mr. Churchill seems unusually bellicose or Mr. Molotov particularly truculent, they are plunged into despair and believe that nothing can avert another war. We should certainly resolutely excite our faculties and exert our virtues so that we do not allow ourselves to be made complacent or dejected by the morning's news. What we need to discover are the constant factors, which cause the set of the prevailing political winds, for these do not veer when Mr. Bevin smiles or Mr. Molotov frowns. They blow pretty steadily, and we cannot escape the conclusion that they will bring heavy weather unless . . .

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UNLESS, says Mr. Emrys Reves, we can once and for all break the power of nationalism. We do not presume to know whether his book, *The Anatomy of Peace* (Allen & Unwin, 7s. 6d., and Penguin Books, 1s.), will prove to be "the book of the century", as was

claimed in America where it was first published. That it is an important book we are sure. When it came out in June, 1945, it did not create any particular stir, but the atomic bomb shook up other places beside Hiroshima, and one result of it was that Mr. Reves' book quite suddenly swept through America. Mr. Reves' thesis is that the root cause of war is the conflict between nationalism and industrialism. We are still living with Ptolemaic political and social conceptions in a Copernican world. For a time the misalliance between nationalism and industrialism did not cause difficulty because there was room for development within the nation and in unappropriated parts of the world. Since the middle of the nineteenth century the reality has been a system of warring national economies guided primarily by political and not economic interests and considerations. Capitalism, socialism (Russia is as nationalistic as any other country), and religion have all failed to overcome nationalism. Wars are inevitable so long as nations exercise unrestricted sovereign power, but wars between social units (whether feudal barons, tribes, cities or nations) cease as soon as sovereign power is transferred from them to a higher unit.

The only solution to the problem of war, then, lies in law to which all nations are equally subject. Treaties are useless because they are essentially static instruments whereas law is dynamic, and allows scope for change or adjustment. "Internationalism", since it preserves the idea of national sovereignty, "embodies the greatest misconception and the gravest error of our generation". The League of Nations failed because it was based on this false notion, and UNO has no better chance of success. "Self-determination"—the fatal catchword of the Versailles peacemakers—is an anachronism, which has been preserved by the Atlantic Charter. In fact, all the hopes based on Dumbarton Oaks, Yalta and San Francisco are illusory because the statesmen, who made those declarations, could not see beyond internationalism. Nothing but the *union* of nations under law can meet the situation and avert the threatened danger of atomic war. Mr. Reves does not put forward a constitution for world government. It would be easy enough to devise one, he says, if the desire existed. The urgent business is to create that desire, and "two per cent of the money and effort spent for research and production of the atomic bomb would be sufficient to carry out an educational movement, which would make clear to the people what the virus of war is and how peace can be attained in human society". It is not likely that all the peoples of the world can be persuaded at once to demand federation, but the process must start as soon as even two countries are ready.

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WITH *The Anatomy of Peace* should be read Mr. Lionel Curtis' *War or Peace?* (Oxford University Press, 3s. 6d.). Mr. Curtis argues that

Britain should take the initiative in forming a Union of the democracies of western Europe with those of the British Commonwealth. Once it was in being, he believes, the U.S.A. would join. The Union must be built up gradually, for "by trying to do everything at once men usually end by doing nothing at all". Only by union can the democracies acquire the strength without which they cannot secure that totalitarian states shall fulfil their engagements. The primary duty of the Union would be to organize defence. Its eastern frontier, as Mr. Curtis envisages it, would run from the Alps to the Arctic Circle, and the highly industrialized nations behind it would equip such overwhelming forces that any intending aggressor would be deterred by the knowledge that his cities would forthwith be reduced to heaps of rubble.

Since the publication of the book Mr. Winston Churchill has become chairman of a committee, whose object is to promote a Union of the western democracies. The names of those, who form the committee, are a guarantee that this is no private political stunt of Mr. Churchill's. Mr. Curtis is himself a member. If the project goes ahead on his lines, will not the Union be simply a closely knit military alliance against Russia?—for Mr. Curtis obviously considers it impossible that she would consider being a party to it. Such a Union, he suggests, "would certainly secure the peace of one or more generations". But what is the use of that unless there is hope of the *permanent* solution of the problem of war?

If any Union is formed, everything must be done to bring Russia into it. It will be no easy matter to overcome her suspicion that the Union is a cunning device directed against her. If Mr. Reves is right in his diagnosis of the cause of war, and in his thesis that "ideologies" have nothing to do with the root of the matter, Russia's communism is really no barrier to her joining the Union. His approach to the problem is, he admits, perfectionist, but we prefer it to that of Mr. Curtis.

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DURING the afternoon on which the transport strike was settled we were at the meeting of the General Purposes Committee in Dr. Berry's room at the Memorial Hall. The strike meeting was being held in the large hall. We were impressed by the contrast between the two gatherings, for our quiet proceedings, concerned with the work of the denomination, were continually interrupted by the clamour overhead, and by the shouts of the crowd of strikers assembling in the street below. Incidentally, how anything at all was settled at the strike meeting we cannot imagine. For at least two hours it sounded as if everyone was speaking at the same time, and we gained the impression that the party which could shout the loudest and longest would carry the day. At any rate we know now that aspirants to leadership in such affairs need not apply unless to

administrative ability and considerable patience they can bring a good pair of lungs, a strong voice, and much volubility!

The strike meeting appeared to us as a symbol of the revolution, which is taking place in our land and which, we dare to suggest, will prove no less thoroughgoing and perhaps more permanent in its effects, if less bloody and violent, than those which have occurred in Russia and elsewhere.

There is no doubt about the material benefits, which are being bestowed upon the people generally, and the social injustices which are being removed. Those, who have been brought up in working-class homes, cannot but welcome policies which aim at providing houses at reasonable rents, adequate health services, the removal of the possibility of poverty and penury consequent upon the sickness or death of the breadwinner, the provision of equal distribution of essential foods, and the affording of educational opportunities to the children of the poorest. At the same time, there is no escape from the misgiving that changes are being brought about in the conception of government of which neither the fundamental principles nor the implications have been fully thought out. The idea that the function of government is to 'keep the ring' has been jettisoned. It is now conceived both as the maker of the rules for the struggle and as a contestant. As contestant, however, it can alter the rules to suit its convenience. The Government now defines the conditions in which commerce shall be carried on but has also become a trader; the same applies in industry and in land tenure. All this may be to the good, but it has certain grave implications, or possible implications. Administration is being removed from the sphere of effective criticism, that is, criticism upon which action can be taken, and therefore resistance to the administration begins to look like rebellion, and in some quarters is already dubbed with the ugly name "sabotage".

The sharpness of this issue is being revealed in the use of the strike weapon in the industrial world. We do not deny the great contribution of Trades Unionism to the life of our society, but it is well to remember that it grew up at a time when the function of government was conceived as that of 'keeping the ring', in order to provide a weapon of offence and defence in the hands of the workers. In such a setting it became the legitimate instrument of negotiation in industrial disputes between employers and employees and an essential part of our industrialized society. What of its rôle now? As an integral part of the Labour Party machine and therefore virtually pledged to government support, at any rate in the sense that it cannot withhold that support without running the risk of splitting the party and bringing down the government, Trades Unionism no longer has its former purpose. Can any strike now be anything but unofficial? When a strike is called it becomes a strike against the

Government, and holds the community at large to ransom. When issue is joined the Government becomes judge in its own case, for it is involved, and in emergency falls back upon that which the Government alone controls, namely, military forces. It is true that in the United States of America, in the event of dispute, the Government will take over the industry concerned and use military forces to operate it, but it does so to keep the peace, while it acts as arbitrator—a very different matter from bringing in the forces on its own behalf as a party to the dispute.

The transport strike might well prove a pointer to the shape of things to come. The more industry is nationalized the more likely is this situation to arise. What would have happened had the transport strike spread and negotiations broken down? What if, at some time, the Government in the interests of the country as a whole must call a halt to the making of concessions both in wages and in hours of work? A strike in such circumstances could well prove the first blow in a civil conflict.

We have perhaps exaggerated the possibilities and over-dramatized them in writing this, but we are convinced that these things must be considered lest in welcoming—as Christians must—the new amenities, which are being made available for the rank and file of the community, we become blind to the significance of the political changes which are counted to be the price of their provision.

The root of the problem is philosophical or, we would say, theological. Much Socialist theory is the product of that nineteenth century idealism which has propagated such fallacies as those which declare that the creation of the right environment, or the removal of the profit motive, or the bestowal of material benefits will cure social unrest. About such theory, as about Marxism itself, is a naïve optimism concerning human nature. To remove the profit motive and the fear of unemployment and poverty, and to secure improved working and living conditions are laudable aims, but new and worthier incentives and disciplines must be found. Failure to provide them will lead to the use of compulsion and that pernicious modern form of slavery, the direction of labour, which have had to be introduced elsewhere, when idealism has broken on the rock of sheer human 'cussedness'.

It is here that the Churches have a great part to play, especially the Free Churches, and more especially ourselves. If ever there were a time when Christians were called to assert the responsibility of governments and citizens to God, to proclaim that realist view of human nature which underlies the Christian Gospel, to stand for the value of the individual in the sight of God and, inspired by these convictions, to maintain an alert vigilance, and a continuous and informed criticism of government, that time is now. Only thus will our country be saved from the incomparable sorrow and bitterness

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of a shattered dream, and from that most miserable débacle which ever comes of the failure of good intentions.

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REPORTS on social conditions are issuing from the Press in such quick succession that it is difficult to keep pace with them. Hard on the heels of the valuable *Curtis Report* on the care of children comes *Old People* (Oxford University Press, 3s. 6d.). This report, issued by the Nuffield Foundation, is the work of a committee under the chairmanship of Mr. Seebohm Rowntree. Like the *Curtis Report*, it draws attention to cases of callousness and cruelty, which doubtless could have been multiplied if the survey had covered the whole country. It is clear that a considerable number of old folk, driven by their fear of the Public Assistance Institution, fall into the hands of rapacious or mentally unbalanced people. The problem can be tackled immediately along two lines. (1) The efficient inspection of *all* privately run institutions and homes. (The good ones should not be resentful since they have nothing to fear.) (2) The improvement of the public institutions, many of which appear to be badly out of date, lacking in all comfort and made burdensome by petty restrictions. There is little absolute poverty left among the aged, but to provide them with mere subsistence does not go far towards solving the real problem. The crux of the matter is the banishment of loneliness. The ideal solution has not yet been found, for it does not consist in *segregating* old people, however comfortable and kindly the conditions in which they live. Many of them still have a longing for at least the occasional companionship of younger folk. Perhaps there is no perfect solution. At any rate, until it is found there is very great value in such schemes as that which has recently come to fruition in Rugby, and which is described by the Rev. D. S. Simmons in this issue of the *Quarterly*. There are more or less similar experiments in other towns, and this is certainly a field of service in which the Churches can usually co-operate. There is in some of these homes, as we have been able to observe at first hand, an atmosphere of friendship and a kind of family spirit which it would be difficult to create in even the best of official institutions.

* * *

THE future historian of our Congregational Churches may well remark, as he tells their story during the years of war and its aftermath, that it is not the least glorious chapter in the annals of their witness, for burdened as we are with great and immediate problems, conscious of our weaknesses and failures, we are tempted to lose sight of the great things God has done for us and has been leading us to do for Him. There are thrilling and moving stories of the faith and fidelity of Churches and ministers in the most desperate circumstances, which have yet to be told. There has been courageous and patient service at our Headquarters in the midst of danger and in

conditions that are miserably inconvenient, of which our Churches know little as yet. If nothing more had been achieved than the maintenance of our Church life there would have been ample reason for gratitude, not to say satisfaction.

When this narrator tells the story of these years, however, he will have to describe not only the conditions and perils in which we have laboured in the Gospel, but also that in the midst of them our people began to prepare for new opportunities at home and abroad, to strengthen the ties which bound them with Churches of other lands, to prepare the hymnody to express their worship and voice their evangel in a new era, and, as far as they were able, to take their share in healing the wounds of war and giving practical expression to their belief in the forgiveness of enemies. He will note, too, that they did all this, not because they were ruled or directed, but because, rejoicing in their liberty in Christ, they responded to His call, and believed that for the tasks to which He summoned them He would make available the means and the strength.

Two new enterprises are now to be undertaken in these immediate post-war years, and they are outlined in draft reports of which we have had the privilege of a preview.

One report states the findings of an Administration Sub-Committee, which was set up to explore the ways in which the work of three departments—The Christian Citizenship Committee, The Federation of Congregational Women, and The Temperance Committee—could be integrated under the direction of a Life and Work Department. The impending retirement of the Rev. Malcolm Spencer and Mrs. Doris Feeney, who have through many years given fine leadership and service to our Churches, has naturally brought the work of their departments under review, and the new plan is the result.

The purpose of the new Department is defined in general terms:

1. To encourage a high quality of Congregational Churchmanship in fellowship and action.
2. To interpret the spiritual needs of the day and to suggest the particular contribution of Congregationalism to the meeting of those needs.
3. To keep the Churches in touch with the main stream of the spiritual movement of the day.
4. To keep the task of Home Evangelization ever before the Churches, and to advise on ways and means suitable to modern conditions.
5. To have regularly and completely under its purview all the relevant plans and work of the Christian Citizenship Committee, the Federation of Congregational Women's Committee, and the Temperance Committee.

The committee responsible for the new organization will be made

up of representatives from the three departments named, and also from the Youth Committee, the London Missionary Society, and the Council.

We welcome these proposals. There is need for closer and more effective liaison between the departments and the Churches, for a wider dissemination of literature and more directed study so that the Churches may be able to express an informed opinion and take effective action upon the issues of the day. The new arrangements, we believe, will help to make this possible, although everything will depend on the willingness of the Churches to take the leadership of the Life and Work Department seriously.

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THE other draft report is from the Home Churches Fund Committee, which for more than two years has been steadily at work enquiring into the needs of the Home Missions Fund, and the ways by which it can be raised and administered. The Committee met first under the chairmanship of the Rev. T. T. James, but since Mr. James' unfortunate illness, the Rev. Howard Spencer Stanley has been its chairman. The document may well be called "statesmanlike", for it reveals thorough research, deep sympathy, and wide vision. It recommends that an effort be made to bring minimum stipends up to the following scales:

List A.	Town Pastorate	£275 and a Manse.
List A.	Country Pastorate	£250 and a Manse.
List B.	Town Pastorate	£225 and a Manse.
List B.	Country Pastorate	£215 and a Manse.

(In all cases where there is no Manse the payment should be increased by £50.)

It also proposes that the inadequate superannuation allowances, and the woefully inadequate allowances to Pastors' Widows should be increased by £10 to £12 per year, and that this be done by an allocation of £3,000 a year from the Home Missions Fund to the funds responsible for these allowances.

At the present time it is estimated that £17,500 is being paid from various sources in the National and County Organizations towards ministers' salaries, but to achieve the new levels another £29,000 a year will be required in increased giving by the Churches. Some reduction may be made in this amount if Churches undertake responsibility to see that the stipend of their ministers is raised at least to the stated minimum, and the new scheme aims at the encouragement of such action by the local Churches. There is no suggestion of a step towards connexionalism here, for the focus of the new enterprise is the local Church. The committee reports that already some Churches have taken action along these lines.

The new proposals are important in themselves, but they are even more significant in their implications. They will, if put into effect,

involve an integration of the existing funds for Home Mission work. This is a welcome step, and we hope the beginning of a policy, which eventually will lead to a survey of all the resources of the Union, and an assessment of the demands of its total work.

The new scheme, too, aims at achieving some equity and uniformity of practice in the making of grants. If the larger County Unions are willing to allow their proposals concerning grants to be reviewed by the Central Committee (and Lancashire has already expressed its willingness to do so), then administration can be lifted to a higher level in the smaller Counties.

The most important corollary of the plan is likely to be its effect on the disposition of man-power, which at the moment is not strategically placed. Some areas of great need have too few ministers while others are more than adequately served, and this in a time when the ranks of the ministry are depleted. The administration of the fund may well help to improve the position.

We confess that, when we heard that yet another appeal was to be made to the Churches, we received the news with some misgiving. For five years Congregationalists have been meeting the challenge to raise large capital sums, and, in the case of the New Advance Campaign, to increase annual income for work overseas. We feared that a further appeal for increased annual giving, at a time when the domestic needs of the Churches for repairing the ravages of war are being felt most acutely, might prove the last straw. It would be foolish to think that this new call can be answered without strenuous effort and real sacrifice. The cause will demand the very best public relations work that can be afforded. The willingness of Mr. Austen Spearing, one of our ablest laymen, to undertake the secretaryship of the scheme augurs well for its success. That success, however, will depend on the recognition by the Churches that it is a plan not only to raise the minimum stipends of ministers, but to equip Congregationalism for the strenuous times ahead. That is only another way of saying that success will depend ultimately on the strength of our belief in Congregationalism, and the depth of our conviction that God has a purpose to fulfil and a Word to speak through the Churches of our Faith and Order to the Church Universal and to the world.

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THIS country still remains remarkably free of anti-semitism, or at least of large-scale expressions of it, but the situation requires watching. It is useless to deny that there is a great deal of latent hostility even on the part of people, who readily confess that their attitude is irrational. Recent events in Palestine are calculated to exacerbate prejudices. Terrorist activities, though supported by only a minority of the Jews, are inevitably alienating our troops in Palestine. As "Infantry Officer" points out in the excellent articles he is contributing

to *The New Statesman and Nation*, the friendly relations, which existed between our troops and the Jewish community during the war, have been completely destroyed. The reports, which our men send home in their letters, and the anxiety, which people at home cannot but feel for their loved ones in the Forces, are likely to raise animosity against Jews wherever they are encountered. And now there will be an influx of civilians sent home from Palestine, many of whom will disseminate their resentment not only against the Government for what they regard as a weak and foolish action, but also against the Jews, who were the cause of it. It is the duty of Christians to do all in their power to discourage racial prejudice and to help people to keep the whole thing on a rational footing. To this end the Council of Christians and Jews is doing excellent work. There is a need for a deeper and more widespread understanding of the roots of racial antagonisms and there is much enlightenment to be derived from *Attitudes to Minority Groups* (Newman Wolsey, 2s. 6d.). This little book is the work of a group of psychologists and sociologists, which included such authorities as Professor Morris Ginsberg, Professor Denys Harding, Dr. R. H. Thouless and Dr. Ranyard West.

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"I BELIEVE the ecumenical movement is God's answer to the needs of our time". This statement, made by Dr. Welch at a recent meeting of the Religious Advisory Committee of the Midland Region of the B.B.C., expressed the conviction and certainly the hopes of those, who were present, as we believe it does of the great majority of Protestant Christians. The growth of the ecumenical movement is one of the most significant facts of this century, all the more important because of the deep division, both political and ideological, existing in a world which in other respects has become one.

In the light of deepening experience of the various Protestant Communions, the events of the past begin to have new meaning, for it now appears that the dividing up of the Church after the Reformation, so often blamed for the disruption of Christendom, had its place in the purpose of God. The rise of the various denominations may be understood as necessary for the revealing of various aspects of the Christian Gospel, and their present drawing together as likely to provide a synthesis far more comprehensive in its understanding of the Word of God in Christ, and more effective in its witness to that Word, than would have been possible had the separations not taken place.

We do not deny the evil, consequent upon the divisions in Protestantism, for prejudice, bigotry and lack of Christian charity have hindered the work of Christ; nor do we assert that the Churches are even now perfected in Christian love. It is, however, clear that the ecumenical movement gives ample evidence that its conception was

of God and that, in supporting and strengthening it, Christians are serving His Will.

We do not see how even the most sceptical could honestly avoid that conclusion after reading *The World Council of Churches: Its process of formation*. This volume is composed of the minutes and reports of the meeting of a provisional committee of the World Council of Churches held at Geneva from 21st to 23rd February, 1946.

There is something deeply moving behind the factual account of the development of the World Council of Churches, which Dr. W. A. Visser't Hooft has written as an introduction to the book. When the shadows of a great conflict were stretching across the world, the decision was taken to form the World Council of Churches, so that the movements known as "Life and Work" and "Faith and Order" should be more closely related. Further conferences at Utrecht in May, 1938, and at Clarens in September of that same year hammered out the constitution of the Council. The International Missionary Council at its great meetings in Tambaram in 1938, took a decision to negotiate with the World Council in order to establish the most helpful mutual relationships and to "ensure in the World Council the full representation of the Churches of Asia, Africa, Latin-America, and the Pacific Islands".

In January, 1939, the first meeting of the full Provisional Committee was held at St. Germain, and the date for the first full assembly fixed for 1941. In retrospect the perseverance of the Church leaders, when the deteriorating political situation might well have given them excuse for delay, is all the more remarkable and something for which we have every reason to be thankful. Even as late as the summer of 1939, at the World Conference of Christian Youth in Amsterdam, the Provisional Committee had opportunity "to share the results of the years of intensive ecumenical work with young people from all over the world", and in January, 1940, the Administrative Committee met in Holland and approved the Constitution of the Ecumenical Commission for the Chaplaincy Service to Prisoners of War.

While no representative meetings were possible during the war, members of the Provisional Committee met in geographical groups in the U.S.A., Britain, and Europe (Geneva), and personal contacts were maintained. During the war years membership of the World Council grew from 55 member Churches to 90, and, in spite of the difficulties, made plans for post-war work, notably in Reconstruction and Inter-Church Aid, while, throughout the war, all possible means were used to bring relief to stricken Churches and encouragement to those under the yoke of oppression.

The meetings of the full Provisional Committee in February, 1946, have been widely publicized, but their underlying significance is to be found in the detailed statements of the several Commissions

and Committees reported in this column. The amazing story is perhaps best summed up in the testimony given by Bishop Berggrav and Pastor Niemöller in the Cathedral of Geneva on 20th February:

> It has become even clearer that it was not by human agency but by the work of the Holy Spirit that precisely in those years of separation the deepest and most truly ecumenical work was done, and Christians discovered that the Una Sancta was no mere luxury but an indispensable part of their faith.

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Our two series of articles under the general titles "Pastor and People" and "Music and Worship" were conceived as an attempt to help ministers and others in the day-to-day work of the Churches. Knowing that many ministers find themselves confronted by perplexing problems of pastoral psychology, we printed at the head of the articles an invitation to our readers to suggest subjects to us, so that, if they were of sufficient general interest and importance, we could arrange for experts to deal with them. We have had strangely little response to this invitation, but we cannot believe that this is because ministers no longer have need of enlightenment in the handling of some of the personal problems in which their help is sought. It is not difficult to find subjects on which articles can be written. We could go on doing that for a long time to come! But in the end the writers might not have dealt with many of the problems on which ministers feel the need of guidance.

The articles on "Music and Worship" may do something, we hope, to enable some members of congregations to appreciate more fully the contribution which music can make to our Services. We believe they may also be of practical value to organists, choirmasters and others. Whether they are to fulfil this latter purpose depends largely on whether ministers bring them to the notice of those responsible for the music in their Churches. Many organists would probably be grateful if their deacons presented them with a copy of this issue, which contains an article by Dr. C. S. Christopher on the responsibilities and opportunities of organists. Of course, a few might be affronted—but they would be the ones who most needed to read the article! We would assure our readers, as we did when we took over the editorship, that we want to make the *Quarterly* as useful as possible, and to that end we invite their continued co-operation in all possible ways.

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The Index for 1946 (Vol. XXIV) is now ready. The price is sixpence, and readers may obtain copies on application to the Manager of The Independent Press, Memorial Hall, Farringdon Street, London, E.C.4.

THE APOSTOLIC MINISTRY

By Geoffrey F. Nuttall, M.A., D.D.

In a sermon preached at Cambridge last September and since printed, the Archbishop of Canterbury appealed to the Free Churches to accelerate reunion by taking episcopacy into their systems. In December a number of Anglicans, under the direction of the Bishop of Oxford, issued a volume entitled *The Apostolic Ministry: Essays on the History and the Doctrine of Episcopacy* (Hodder & Stoughton, 42s.). It is an important work, and is likely to take its place beside earlier Anglican symposia which have been notable as marking phases in theological thinking—perhaps especially beside the Cambridge volume edited by Swete during the first World War, entitled *The Early History of the Church and the Ministry*. It may indeed be said to be an expansion of a dictum by Armitage Robinson in that volume: "The episcopate is the continuation in some form, therefore, of the Apostolate, or it is historically nothing" (p. 92, quoted p. 543). The Archbishop's appeal lends the book additional topical interest.

There are ten contributors. In "The Apostolic Ministry", with which the Bishop of Oxford opens, it is explained that "in the minds of those who have combined to write this book" "episcopacy is of divine ordinance . . . in the sense that . . . it alone can permanently carry on in the Church the Essential Ministry derived from the apostles of our Lord". "A self-recruiting Essential Ministry is the appointed means for maintaining the Church's unity" (p. 14). "Without the succession the ministry is no ministry" (p. 25). From the outset it is thus clear that the writers' primary interest is less the apostolic ministry in general than what is commonly called "apostolic succession". "There was one function which the Essential Ministry retained sedulously and exclusively for itself", the Bishop writes. "This was the commissioning of new members to the ministry" (p. 12).

The second essay, "The Body of Christ in the New Testament", is by Dr. L. S. Thornton, who seeks to see the Old Testament through the eyes of the New Testament writers, especially in so far as it shaped their conception of "The Body of Christ". The following suggestion will indicate his approach (p. 97, n.2): in relating Jesus' crossing the brook Kedron before His betrayal (*John* 18^{1}) the evangelist has in mind the brook of *Psalm* 110^{7} and also of *II Samuel* 15^{23}. This is learned and ingenious, and in line with much recent New Testament work; the only danger, to quote a later contributor, is that of degrading mental processes to a textual

game. There is this further point: does Dr. Thornton mean that Jesus crossed a brook because of geography, and that the evangelist is delighted with the spiritual meaning, or that Jesus crossed a brook, or was made by the evangelist to do so, *because* of the spiritual meaning perceived? It is an important distinction; but neither this nor the essay in general is closely related to the subject of episcopacy.

There follow Dr. A. M. Farrer, on "The Ministry in the New Testament", and Dom Gregory Dix, on "The Ministry in the Early Church". Together, these two essays represent more than a third of the whole book, and are clearly its core. Fore- and after-reference is made constantly to Dom Gregory's study, which runs to over a hundred pages. To these we will return.

The fifth essay, on "The Doctrine of the Parity of Ministers", is written by Dr. T. G. Jalland, in opposition to the official Presbyterian teaching that the presbyterate is the essential order of the ministry. He frankly traces the gradual "assimilation of the presbyterate to the episcopate" in the early centuries, "so that in the end it becomes possible for the schoolmen to deny that the episcopate is a distinct order, and to treat it merely as a higher degree of the presbyterate" (pp. 314 f.). This, however, he repudiates as "purblindness which came upon the Church in the West during the Dark Ages": he and his colleagues have no wish to commend "a Western or late mediæval distortion" (pp. 346 f.).

This statement somewhat weakens the apologetic force of the next two essays, which are studies in the medieval and later history of episcopacy. The Rev. T. M. Parker, writing on "Feudal Episcopacy", notes the "subtle transformation of the fundamental idea of the ministry under the influence both of secular legal analogies and of the avocations of ecclesiastics in the State" into an office "conceived of as a spiritual analogue of the *regnum* and thought of as primarily a power of *ruling* souls, parallel to the State's power of ruling bodies" (pp. 380 f.). "The Post-Reformation Episcopate in England" is divided into two sections, Miss Beatrice Hamilton Thompson taking the period before, and Dr. Cecilia Ady the period after, 1660. Miss Hamilton Thompson is much concerned with "alleged irregularities" by which men not episcopally ordained were occasionally allowed to hold benefices; she urges that these were always *sine cura animarum*. Dr. Ady expresses sympathy with the non-juring episcopate of 1689 as "the most Catholic-minded" of the Church's bishops; laments the eighteenth-century bishops' "practical subservience to the State and their immersion in secular politics"; and welcomes "the new emphasis laid on the divine commission of the sacred ministry" in the nineteenth century. Each of these three studies is of interest; but, it must be repeated, their relevance to the immediate subject

is not great. In his introductory essay the Bishop of Oxford allows that Anglican episcopacy has been modified "by feudal accretions of the Middle Ages, by later far-reaching debasements of practice, and by the unconscious mutual adjustments of State and Church in post-Restoration developments of the British constitution. No one has any right", he adds, "to require the acceptance of a whole historical amalgam of this sort as a condition of communion" (pp. 51 f.), words which are repeated almost exactly by Dom Gregory Dix (p. 295).

We are reminded of these writers' concern for reunion by the eighth essay, "Sidelights from the Non-Episcopal Communions". In this the Rt. Rev. K. D. Mackenzie studies the Lutheran, Presbyterian and Congregational conceptions of the ministry, for "it is conceivable that non-episcopalians may be able to teach episcopalians how to improve episcopacy" (p. 466). To the Savoy Declaration's statement that "beside these particular Churches there is not instituted by Christ any Church more extensive or Catholique", Mr. Mackenzie prefers P. T. Forsyth's description of the local church (used more recently by Dr. Micklem) as "but the out-crop there of the total and continuous Church, one everywhere". "If this is really the way that Congregationalists look at the Church", says Mr. Mackenzie, "they are a lesson to us: a standing condemnation of our wretched parochialism and our insularity" (p. 487). "What we need to emulate is not their Independency but their sense of the particular as representing the universal" (p. 490).

The ninth essay, "Ministerial Episcopacy", like the second, stands rather apart. In it the Rev. A. G. Hebert presents a *schema* in which the Church as a whole, the ministry in particular, and the bishop *par excellence,* are portrayed as being, like Christ their Head, "Prophet, Priest, and King". "The key conception" of the apostolic ministry Fr. Hebert holds to be "that of *guardianship*" (p. 513).

There is, lastly, a brief Epilogue by Canon F. W. Green, who welcomes Dr. Micklem's willingness for the Free Churches to accept a modified episcopacy, but regrets his apparent acceptance of Bernard Manning's repudiation of apostolical succession as "legalistic and Judaic". "Thus the good", he comments, "is ever the enemy of the best" (p. 548).

* * *

The writers' expressed desire is to be constructive rather than controversial. They define their convictions sharply, but without uncharitableness. Mr. Mackenzie's contribution is notably eirenic in temper. Even the Bishop of Oxford, who fears that the "non-episcopal conception of the nature of the ministry has gone far to infect Anglican thought upon the subject" (pp. 49 f.), esteems the

non-episcopal ministry "for its sanctity, its zeal, its disinterestedness, its capacity for edifying", though he cannot recognize it as "the divinely appointed focus of unity and continuity in the visible Church" (p. 45). At the same time, the "wretched parochialism" which Mr. Mackenzie deplores finds expression in these writers' deliberate neglect (it can hardly be unawareness) of work done by others than Anglicans. There is no reference, for instance, to the work of C. H. Dodd, T. W. Manson or Anderson Scott in the New Testament field; or to that of J. V. Bartlet in Early Church History; or, for that matter, to the work of Abbé Constant in Reformation studies, where, somewhat naïvely, considering the issue, "the Henrician period has been deliberately omitted" (p. 392), and with it the Edwardian as well.

Furthermore, these writers are honest and frank to a degree by no means always found among theologians with an axe to grind. They discuss many facts which, at least *prima facie,* hardly support their thesis. They take pains to fit Andronicus and Junias (Junianus) into their conception of the apostolate (pp. 129, 231). They surrender any attempt to establish episcopacy as an original "order"; it was originally only a "function". "In the course of a generation the performance of the duty hardens into a distinct office" (p. 244); and "it was only the customary discharge of a particular 'function' by a particular 'order' which led in time to a criss-cross of 'functional' terminology to describe the 'orders', and ultimately to the technical terms which we know" (p. 292). They recognize, moreover, that "no pre-Nicene author treats of the ministry systematically or directly" (p. 192), and that the idea of apostolical succession "as it finally took root in the Church is not found before *c.* A.D. 175-200" (p. 202), even then being at first reckoned through episcopal predecessors, not through episcopal consecrators. Such a difference in the mode of reckoning surely implies a great deal.

All these writers are eager to repudiate "prelacy" and other abuses which they admit disfigured episcopacy for many centuries. It is not even the existing Church Order, shorn of "prelacy", which they wish to defend, for their interests are pre-Nicene, and "no one can or ought . . . to pretend that the Anglican Church perpetuates the pre-Nicene Church Order" (p. 295); "it is thus the fourth-century Church order, not that of the first, second, or third centuries, which has perpetuated itself in Catholic Christendom" (p. 287). This is frankness indeed.

What they desire to commend is the episcopate's exclusive right to ordain, in unbroken continuity with the apostolate's exclusive right to do so. That quite early in Christian history no one doubted this right is apparent from the Celtic Church Order, "in which the episcopate had its place *only* as the necessary instrument of the

perpetuation of the Apostolic Succession" (p. 390, my italics), a point which might well have been stressed. What is questionable, and what these writers wish to establish, is that this way of regarding the episcopate is "the pure reflexion of a pre-Nicene tradition traceable to the apostolic age itself" (p. 347). Here, again, they are frank in recognizing "blurred points": they admit that between the New Testament and the end of the second century the evidence is "at best fragmentary", and that in the New Testament itself we are "left with a *non liquet*" (pp. 10, 168). Yet they hold to their thesis.

* * *

This thesis may be reduced to two propositions. First, the apostles formed from the beginning an order sharply defined, their authority being essentially that of a commission received directly from Christ, whose plenipotentiaries they were. Secondly, they possessed, and exercised, the power to delegate this authority, which none, therefore, but themselves and their lineal successors has ever possessed.

On the first point, Dr. Farrer and Dom Gregory Dix find considerable difficulty in defining the order. Both writers seize gratefully on the phrase in *II Cor.* 8^{23}, "the apostles (*A.V.* messengers) of the churches (congregations)" as providing a category into which to put awkward cases such as Epaphroditus, who in *Phil.* 2^{25} is called "your apostle" (*A.V.* messenger). These were "men commissioned to represent the Churches in some particular business" (p. 131), "temporary appointments for a specific purpose, unlike the 'apostles of Jesus Christ' with their general and permanent commission" (p. 231). That Epaphroditus' authority did not carry the same weight as St. Paul's may be granted; but no evidence is offered for the sharp division assumed. The very fact that the word *apostolos* can still be used in the wider sense is evidence, precisely as with the word *episcopos*, that it was interpreted in terms of function, not of order. It is inconsistent to allow this argument in the one case, as is done, but not in the other.

A similar sharp distinction is made between apostles and prophets. It is in contrast with the apostolate that "the Christian prophet, like the Jewish rabbi", we are told, "remained a private person, not a public officer of the Church" (p. 238). But in Paul's "lists" of ministers there is no suggestion that the apostles, who come first, are in one category, and the prophets, who come next, are, with all the others named, in another category. In *Luke* 11^{49}, it may be observed, "prophets and apostles" occur together in Jesus' mouth; and again in *Luke* 13^{34} (*Matthew* 23^{37}) "prophets" are put beside "them that are sent unto thee" (*tous apestalmenous*). In fact, in the Old Testament it is especially of sending a prophet that the verb *shalach* (to send), from which the idea of apostlehood

is taken, is used, in the sense of a divine commission. There is no justification for placing apostles and prophets in mutually exclusive categories, particularly in a work which emphasizes the Old Testament background of the apostolate.

For the rabbinic adage, "A man's *shaliach* is as himself", may be said to be the book's motto, so frequently is it cited. In other words, an apostle (translating *shaliach*) is a plenipotentiary: "the envoy's action unalterably committed the principal" (p. 228). This is true; but the one thing which a plenipotentiary cannot do is to appoint his successor. To the viceroy the sovereign delegates the power to exercise regal authority in his name; but with the appointing of the next viceroy the active viceroy has nothing to do.

Moreover, if the apostolate was "a well-known Jewish institution of which our Lord made use in the foundation of His Church" (p. 229), did the Jews have an apostolical succession, and if not, how did the Christian apostolate come to possess a delegating power, which fundamentally altered the conception? Surely this ought to receive especial attention. Simply to declare that "no one doubted that apostolic authority could be delegated" (p. 131) is insufficient. We prefer to hold with Dr. Johnston that "Hort's conclusion is the proper one: Apostleship is incommunicable. The true Apostolic succession means nothing more, nor less, than the continual call of men to ministerial service by Christ Himself; no ceremony avails to effect it" (*The Doctrine of the Church in the New Testament,* pp. 65 f.).

For indeed, even if the principle of succession were to be found in the Jewish apostolate, for Christians it is excluded by the New Testament conception of grace. These writers' desire to limit the Essential Ministry, as they term it, to the apostles and their successors is, in fact, what Bernard Manning called it, "Judaic". What justification have they for declaring that the apostles received their commission in a way in which no one else has ever received it? They are bound to include St. Paul among the apostles as "bearing a commission from the risen Lord" (p. 130), but they assert the "special weakness of St. Paul's claim to the apostolate" (p. 230) and insist that his commission was "the last" (pp. 127, 131). What Paul says is that Christ appeared to him "last of all" (*I Cor.* 15^8), not that his commission was the last. Paul's experience on the road to Damascus was not repeated, any more than were the other apostles' Resurrection experiences, with which, it may be noted, it was not identical; but the experience that "the Lord stood by me" was one which was with Paul again and again, and an experience which he believed might be with all Christians. Paul's doctrine of the Holy Spirit replaced any narrow doctrine of the Resurrection appearances, as part of that universalism of the gospel which it is his peculiar glory to have drawn out. In this very

passage, where he speaks of the Lord appearing to him "last of all", he continues, "by the grace of God I am what I am"; and that grace was open to all, and with it the divine commission.

To this, the charismatic, conception of the ministry these writers are inevitably unsympathetic; but they make no attempt even to understand it. Else they could not write such a phrase as " 'charismatic' hierarchy " (p. 242) or refer to "the *charisma veritatis* inherent in the order" (p. 479). For the New Testament such phrases are contradictions in terms. *Charisma* cannot be "inherent" in any "order", limited to any hierarchy; it is a gift, granted personally, through the free, forgiving grace (*charis*) of God, and granted directly, needing no medium and no condition but faith and humility to receive it. In Paul's "lists", already mentioned, the different kinds of ministry, *including the apostolate*, are all called *charismata*. This puts the uncharismatic conception of these writers out of court.

To ensure an "apostolical succession" in their sense is not only unnecessary, it is undesirable because untrue to Biblical religion at its highest. We have no need to go back to Christ through the apostles. For our commission we can go to Him direct, by His Spirit. God still "takes" men for His ministry, as He took David "from the sheepcote" and as He took Amos, while he "followed the flock"; and men still hear God's voice, saying "Whom shall I send, and who will go for us?", and answer humbly, "Here am I; send me". This is the noblest Old Testament tradition behind the New Testament ministry, and it is not one of succession in the technical sense, it is one of *mission* simply (and mission rather than *com*mission, in the first place). "The true succession", to quote Cromwell, "is through the Spirit". If we are in this tradition, we need not fear, though, like Eldad and Medad, our names be not "recorded".

* * *

Much is gained by these writers' clear perception that their conviction is one which "the Protestant ministries disclaimed and repudiated of set purpose from the beginning" (p. 299). "Where the doctrine of 'Justification by faith alone' is held, no question of Church order can be anything but entirely secondary, even meaningless. No external institution of any kind can ever be regarded as in itself *necessary* for the living of the redeemed life" (p. 301, *cf.* pp. 467, 548). We may differ *toto caelo* in our conceptions of the ministry; but we may agree that the Catholic-Protestant divide will not be healed by any Free Church experimenting with "constitutional episcopacy" as an administrative convenience. Episcopacy, as the Church of England has known it and knows it now, is not of this type: that it is not, these writers may call both history and present-day experience to witness. If it were, how

could the Church of England refuse communion with the Moravian Church, which has had bishops for hundreds of years, or with the Church of Finland, which "slipped . . . almost by accident" into allowing the succession to lapse through the death of all their bishops in 1884, before they had consecrated successors (p. 469)? It is "the succession" which matters; and its mattering is rightly traced ultimately to "a difference about the very notion of 'religion' itself" (p. 302), to "another theory of God" (T. R. Glover, quoted p. 545). It is well that this should be realized by those who take "reunion" seriously.

Dr. Bertrand Russell's comprehensive *History of Western Philosophy* consists of three parts: ancient philosophy from Pythagoras to Plotinus, Catholic philosophy from Origen to William of Occam, and modern philosophy from the Renaissance to Russell. Philosophers are studied in their economic and political contexts because "Philosophers are both effects and causes; effects of their social circumstances and of the politics and institutions of their time; causes (if they are fortunate) of beliefs which mould the politics and institutions of later ages". If this is not philosophy 'without tears', it is eminently readable, vivid and lucid writing. Typical of the author's insight is the following comment on Marxian utopianism: "Marx professed himself an atheist, but retained a cosmic optimism which only theism could justify". His own philosophy, as expounded in the final chapter on Logical Analysis is like champagne, sparkling but unsustaining.

The transition from philosophy to literature is no easy crossing, but the late Prof. John Laird has provided a number of bridges in *Philosophical Incursions into English Literature* (Cambridge Press, 12s. 6d.). Some writers lend themselves to systematic exposition, notably Pope, Isaac Watts, Wordsworth, Shelley, Browning, Hardy, Bridges, and possibly Shakespeare; but Defoe, Dickens, and especially Sterne, defy the philosopher's attempt to pluck the heart out of the mystery. The bubbles of pretentious philosophy in Pope and Hardy are neatly pricked.

Philosophy, literature and science come under review in *Education in Fascist Italy* (Oxford Press, 15s.), by L. Minio-Paluello. This authoritative study of educational distortion by Fascist propaganda merits study as an aid to understanding the problem of educational reconstruction in contemporary Italy, and, more significantly, as a *caveat* to the democracies.

Dr. A. D. Norris introduces readers to the Book of books in his *On Reading the Bible* (Pickering & Inglis, 3s. 6d.). He begins by clearing the ground of many unworthy excuses that prevent the cynic and the sluggard from studying the Bible. He makes, in effect, clearings through the complicated detail of the Biblical undergrowth by an exposition of its leading ideas and personalities. A helpful and practical introduction is weakened because the author nowhere defines the authority of the Bible, nor does he discriminate between the different levels of the apprehension of the revelation of God.

HORTON DAVIES.

FRANCIS ROUS: MYSTIC AND MAN OF AFFAIRS

By Melville Chaning-Pearce, M.A.

Francis Rous was a Puritan, a parliamentarian and a politician who pursued a successful public career during the first half of the seventeenth century; he was also the author—apart from political publications—of two small books upon mysticism and meditation. As a politician he received mention by contemporary annalists and in standard histories; as author and mystic he has been almost entirely forgotten for three centuries. The following excerpts from these buried books will indicate their character and quality.

"There is a chamber within us and a bed of love in that chamber, wherein Christ meets and rests with the soule, and the force of friends, or men either dares not or cannot breake in, to disturbe the rest of Christ with the soule, nor of the soule with Christ."

"There is a secret murmer of things unutterable."

"Humility is the bed, wherein the Bridegroom lyes downe and rests with the soule."

". . . when Christ visiteth the soule, as he doth clarifie her with light, and ravish her with joy, so he doth beautify her with holinesse."

"Let her often goe out of the body, yea out of the world by heavenly contemplations; and treading on the top of the earth with the bottom of her feet, stretch herselfe up to looke over the world into that upper world where her treasure, her joy, her beloved dwelleth."

". . . by often visitations put thy owne image and beauty more and more into my soule, and then love thy owne beauty in my soule and my soule for thy owne beauty which thou hast put in her. . . ."

". . . when my understandings, will and affections are all overflown, overcome, and amazed, then shall my wonder gaze on thee, and my very faintings shall be enflamed toward thee and melt me into thee."

"A second Character and marke of a divine visitation, is joy, even joy of a different kind and character from other joyes. . . . It is no sanguine joy neither made of humor and complexion; for it ariseth often in the midst of sadness within, and crosses without. . . . When the wine of naturall joy is spent and there is nothing left but the waters of affliction, then doth Christ turne the water into wine."

"The spirit of union is fire and fire turns that into itselfe to which it is united."

> "Turn thy face from the enchantments of this world . . . and turn thy face to the wilderness, even turn this world into a wilderness and a nothing before thy face; and the spirit of God shall come upon thee."

These are utterances which might well be attributed to and could readily be paralleled from the sayings of such mystics as S. Bernard, Hugh of S. Victor, Jan van Ruysbroek, S. John of the Cross or the more sensuous school of Persian mysticism of the type of Jalalu'din Rumi. The last two quotations, with their symbolism of the wilderness and purgatorial fire seem, indeed, typical of a peculiarly modern mood such as that which has lately found voice in *The Cruel Solstice* of Sidney Keyes and *The Four Quartets* of T. S. Eliot. But these are the words of a life-long Puritan and zealous politician who was born under Queen Elizabeth and died two years after Oliver Cromwell. The politician is embalmed in histories and sources consulted only by the few; his books have been buried for three centuries. A brief review of Francis Rous' life and thought is, however, sufficient to reveal their remarkable relevance and significance for our own age and its problems.

The son of Sir Anthony Rous of Walton St. Dominic in Cornwall, he was born in 1579 and died at the age of eighty in 1659. He was born and bred and remained a Puritan but, in 1649, transferred his allegiance from the Independents to the Presbyterians. He graduated as B.A. at Pembroke College, Oxford, at the age of 17-18 after the custom of the time, and at Leyden two years later, and entered the Middle Temple in 1601. He was thus, like so many of his Parliamentary colleagues, a trained lawyer.

While at Oxford he published a poem entitled *Thule or Virtue's History* (a title suggesting a moralistic bent of mind) and, in 1616, after a long retreat at Landrake in Cornwall for the purpose of theological study, a book of *Meditations and Instructions* which seems to have enjoyed some popularity and was reprinted in 1657. The book was dedicated to 'The Right Noble, the Sonnes of the Most High, his blessed Brethren by the best, that is the second Birth,' by 'one of the least worthy brethren, but a great lover of you and your peace, R.R.' Together with much moralizing it contains sayings of a certain salty and memorable wisdom.

The purpose of the book, fruit of his long cloistral period, is declared to be the gathering together of "divine sparks of holy fire which have issued from the Spirit that baptizeth with fire . . . by their united heate, to kindle a flame where is none, or to increase it where it is already kindled." He enjoins his readers—"Let us draw hard up the hill towards heaven" and diagnoses the "maine Faultinesse of these Times" as "a Disproportion, between

Knowledge and Action; or rather a meere resting in Knowledge short of Action." It is a conclusion to which his own ensuing life of action seems to have been the corollary.

He evinces here a vigour of spirit presaging the same sequel and condignly condemns "a lazy contentedness, in which we lie along upon the streame of Nature, suffering it to carry us whither it listeth; certainly it slideth along to death, and all the benefit wee can pick out of it is this, that we go thither pleasantly." He is here, perhaps, from his pastoral seclusion, exhorting himself as well as his readers to a life of action not very congenial to a meditative and fastidious temperament.

But his meditations fostered more than this energetic morality so characteristic of the Protestant spirit. They also laid the foundations, both mystical and theological, of a reformed faith which is, in some respects, unique and of a particular relevance to-day. His congenital and considered Protestantism found in the Word of God in the Christian Scripture that which "standeth of itselfe . . . approveth itselfe"; for him, in fact, the Word of God is an 'autopistic' Word, conveying its own sufficient authority. "The Scripture," he declares, "hath authority and selfe upholding in itselfe."

But this reliance upon Scripture is much more than a mere fundamentalism or doctrine of the literal inspiration of the Bible into which an increasingly rationalized Protestantism was led astray. Here is, for him, a Word which, being also Spirit, can be really discerned only by spirit and a supra-rational mode of discernment. ". . . he gives his Spirit to shine within, that the light of the Spirit might apprehend the light of the word." His faith is thus of a deep and mystical quality reminiscent of the attitude of his contemporary (but not co-religionist) Bishop Lancelot Andrewes towards "the word within a word, unable to speak a word."

This is a mysticism of the Word rooted in personal experience of a knowledge, a certitude struck only from the meeting, the naked contact of the individual soul and the Spirit inherent in the Word. It is a mysticism which we find more deeply entrenched and fully developed in *The Mysticall Mariage* where he writes—"Such is the harmony and power between the spirit and the word, that when you hit a spiritual truth in your soule, there will often come a sound, answer and echo from some place in the word agreeable to it. And as the word doth approve the light, so doth the light approve the word. It loves to look on it, it seeth a heavenly wisdome in it, yea, it seeth secrets in it; yea, many times it will in some short sentence, yea, in some single word, find out a Mine of heavenly doctrine, and as at a little cranny discover a world of divine truth." Here, for him, is "the invincible rocke of Christian religion. . . ." It is a doctrine which aligns him with a

perennial Christian tradition which finds authority and catholicity in an eternal Word rather than in a temporal Church and with such disciples of the Word as S. Augustine (with his *"verbum, deum apud te deum"*), Pascal (with his audition of the saying "I am present with thee by my Word in Scripture") and Kierkegaard.

Such a faith in such a Word is, *ipso facto,* contrary to all ecclesiasticism and clericalism of an authoritarian kind since, for it, "the belief which comes forth from the spiritual discerning, is truly and onely faith." There, and neither in historic Church nor priest, is the only ultimate authority. "How miserable," he cries, "is the estate of the Church which hedgeth in men within that trust" (that is, in ecclesiastical authority), "where it is taught that it is sufficient to beleeve the Church, there man's minde is persuaded to rest in that beleefe, and careth not to beleeve the word for itselfe." "Indeede," he declares of such a Church-religion, "it is an excellent cover for a bad Religion, for it keepes men within the pale of securitie." "Far more blessed are they," he protests, "who may looke Divine truth in the face."

But this is a regard of "Divine truth" which is more than merely rational; it is the ardent looking of love. It is this which gives to Rous' conception of the nature of religious knowledge its unique importance and leads him to the marital mysticism which he developed so passionately in *The Mysticall Mariage.* But it is perhaps significant of a certain vacuum in his life-experience during this presumably celibate phase—a vacuum afterwards filled by personal experience of the state of marriage—that whereas, in that book, he conceives of the soul as wife, here he writes that "the sanctified soule is a widdow; Christ is her husband, and he is absent from her. . . ." It seems that the joy of the 'spiritual marriage' with which the latter book is alight was, at this time, still to come.

In *Meditations and Instructions* we may thus discern the main elements of the man, not only the latent mystic, but also the ardently Protestant theologian, the practical moralist, the embryo man of affairs and, at times, the wit coining pithy apothegms after the manner of John Selden. "The divill's preaching is clean contrary to God's," he writes in this epigrammatic vein, "God beginneth with the Law, and endeth with the Gospel: but the divill beginneth with the Gospel, and ends with the Law." It is a maxim which he seems to made his own policy in life. In this first phase, Rous seems to have meditated mainly upon 'the Law'; in *The Mysticall Mariage* he turns to contemplation of 'the Gospel' of Love.

It seems indeed to have been during this long withdrawal from active life in which his youth and early manhood were spent

that he forged the remarkable and profoundly mystical faith which his books exemplify and an active political career does not seem to have diminished. He did not apparently emerge from that retirement till he had passed the meridian of his life. Then he plunged whole-heartedly into a strenuous political activity in a time of extreme disturbance. The pattern of his life, whether deliberate or constrained by circumstance, thus reverses the traditional course of youth and maturity devoted to action and age to contemplation. Francis Rous first meditated upon life and then lived. It is a reversal for which much might be said.

The trend towards action implicit in *Meditations and Instructions* was fulfilled in 1625, when, at the age of 46, we find him Member of Parliament for Truro and, from that time forward he was actively embroiled in the perturbed politics of his day. In 1653, at the age of 74 and five years before his death, he was Speaker in the Little Parliament and a member of the Lord Protector's Council of State. His public career was thus successful and his services were rewarded by his appointment as Provost of Eton. He married and begot at least one son who, in his turn, won distinction in public service.

His puritan and republican principles were unwavering and he led the attack upon the ecclesiasticism of Laud and his party and Arminianism in all its forms. In the early stages of his political career, he launched a violent attack upon Dr. Roger Mainwaring for Arminianism and popery and, in the crucial year 1640, opened the debate and presented articles of impeachment against Dr. Cosin. His literary production thenceforward consisted, in the main, of political pamphlets and speeches.

But under the surface of this life of strenuous public activity, the contrary current of a contemplative and mystical life seems to have continued. His *Meditations and Instructions* were republished a year before his death and, though there seems no external evidence as to when the book was actually written, *The Mysticall Mariage* was published in 1635, ten years after he had entered politics. It was republished, with a significant change of title, in 1653, five years before his death.

It seems likely, therefore, that though this profoundly mystical book was, upon internal evidence, in gestation during the long period of withdrawal from the world at Landrake, it was completed in the full stream of an absorbing career and, further, in view of the republication of both books in his last phase, that, in the late evening of his long life, this remarkable man returned to the theological and mystical leanings of his youth.

In the temperament and life of Francis Rous the contraries of contemplation and action were thus unusually intermingled and, apparently, co-ordinated. The prayer with which Thomas

Traherne, his junior by a generation, epitomized the perennial desire of the human heart for the co-ordination of those constant contraries within it—"Grant that I may follow thee . . . not only with Contemplation but with Action"—seems also to show the polar star by which Rous shaped the course of his storm-ridden life. For it was into a life of action far more exacting and stormy than that of Traherne that he was plunged. His career, like that of John Milton and many another of his generation (as of our own), was violently diverted by catastrophe—the catastrophe, in his case, of the Great Rebellion; that of Thomas Traherne was pursued apart from the political vortex and during its aftermath.

It was a catastrophe which, it seems probable, constrained one who might have become a major mystic, poet or divine into a politician just as, for a long season of his life, it submerged the poet in Milton. It was thus a tension of the same arduous order as that to which, in our own time, so many spirits touched to finer issues than those of death and destruction have been subjected.

That these two inner tides of contemplation and action persisted in the consciousness of Francis Rous to the end, a scrutiny of his portrait in the hall of his college, Pembroke College, Oxford, painted towards the end of his life when he had reaped the reward of his public labours, strongly suggests. It shows, not only a personage of dignity marked by signs of character and authority engraved by responsibilities well borne, but also, in the pursed, appraising lips, the dark, speculative eyes and gentle, tolerant expression, the man of contemplation who, within the 'whirligig of time' and the flux of affairs, has steadfastly preserved an inner sanctuary of peace, a 'still centre' whence, from that stance in eternity, he beholds the transient stream of time and his own activities therein. The long, slender, almost Asiatic nose, like the dark, meditative eye, suggests, not only a bent for action, but also a keen sensibility with, perhaps, some Celtic or even Iberian strain in this Cornishman which may account for the profound mysticism of his one mystical book. The nervous, slim-fingered hand grasps a manuscript not a sword and, in the full mouth and oval face, the traces of the latent poet seem to linger.

But all this inward intensity is disciplined into a decent decorum. The ardent spirit is becomingly clothed in the comely black wideawake hat and wide, simple, square linen collar of the prevalent Puritan vogue and the face, with its modish white moustache and goatee conforms to custom without sign of discord. The iron mask of character and convention imposed by fate upon the inner man, the grave puritan dignity, is worn, if not as to the manner born, at least as though by a second nature long cultivated and grown customary.

Such was the man whose circumstances and particular tension

of temperament and conditions present so sympathetic a study for the consideration of an age like our own beset by tensions so similar and the same perennial problem of the co-ordination, in actual life, of the ways and moods of contemplation and action—in our case, as in his, often political action—in Mr. Arthur Koestler's terms, the tension between the 'vertical' and the 'horizontal' dimensions of being and conduct, those of the 'Yogi' and the 'Commissar'.

Francis Rous, mystic of no mean order and artist in words, who was also an eminent and successful man of political action, seems, from his portrait and our knowledge of his life, to have succeeded in holding that tension without any marked dislocation of personality, that schizophrenia from which so many suffer in our day. His face, as we see it in this sunset portrait, is that of a serenely integrated person.

He seems also to have succeeded in resolving that crucial inner conflict and clash of loyalties which so divided many of the finer spirits of his contemporaries, which wrung from Lord Falkland on the eve of Newbury battle and his own ill-starred end, as Clarendon records, the cry which still echoes down the corridors of history and with an especial poignancy to-day. ". . . sitting among his friends and often, after a deep silence and frequent sighs (he), would, with a shrill and sad accent, ingeminate the word *Peace, Peace.*" It was an inner conflict from which, for reasons well worth our investigation, Francis Rous seems to have been immune.

But, apart from his historical, psychological and sociological significance, his religious attitude and his scanty and neglected religious and mystical writings and, in particular, *The Mysticall Mariage,* provide matter which, for students of literature, religion and mysticism alike, claim an attention which they have long lacked. For, from the samples which have been cited it seems not wholly extravagant to suggest that here is a felicity of language touching that of Traherne, Jeremy Taylor and the Cambridge Platonists and a mystical fervour and insight, which sets him beside Richard Crashaw or Henry Vaughan if not with mystics more mighty than these.

Francis Rous seems indeed rather to touch these heights than to attain them. He was a fore-runner rather than a fellow-labourer in that harvest of a serenely spiritualized poetry and prose, so unique in its shining, singing, translucent quality, its fragrance of a rare felicity and inward tranquillity which sprang so strangely, like wild flowers from ruins, from the torment and terror of civil war which had torn the hearts and homes of England in twain. Though so metaphysically minded he preceded the so-called 'metaphysical poets' by a generation. Rous' contemporaries were John Donne, John Fletcher, John Selden and Ben Jonson.

Herrick, Herbert, Cromwell and Hampden were his juniors by ten to fifteen years, Sir Thomas Browne, Milton and Edmund Waller by a quarter of a century or more, Jeremy Taylor, Henry More, Cowley, Vaughan, Crashaw, Marvell and Bunyan by from forty to fifty years and Traherne (to whom, perhaps, his mind seems most attuned) by fifty-eight years.

But if, as a literary phenomenon, Rous is remarkable, as a mystic he is *sui generis*. Here is an implacable Puritan whose mysticism is of a type which, in its Christian form, is normally associated with such ardent Catholics as St. John of the Cross or Richard Crashaw or, in our own age, Coventry Patmore. His symbolism of the 'Spiritual Marriage' is a sex-symbolism of the most intense kind; there are, indeed, in *The Mysticall Mariage*, physical analogies more bold and fleshly than can readily be culled from the writings of even those bold writers.

In its British, as in its foreign forms, Puritanism is, at root, a reaction from sexual licence, and this character of sex-repression has been especially dominant in the British Puritan mood and influence. Yet here is a seventeenth century version of the immortal theme of the *Song of Songs* which, in its outspoken passion and liberty of language, no Catholic or pagan mystic has surpassed. It is a fact which gives to the book a rare religious and psychological significance and enhances the paradox of its author's personality.

Here is, without doubt, the foundation-stone of Francis Rous' faith—a faith as passionately Protestant as it is mystical. For him, Puritan and ardent Erastian as he was, as for S. Augustine and S. John of the Cross, the soul of the Christian is the 'Bride of Christ', and the consummation of the life of religion and the spirit is the 'Spiritual Marriage'. In his first version it is the individual soul which is conceived as thus essentially feminine in relation to God. It is a conception common, at its greatest intensity and profundity, to the entire mystical tradition, both Christian and non-Christian.

But this bridal analogy is one which, in view of its sexualism, even the Catholic Church has always tended to bowdlerize by reducing it to the dimensions of the relation between Christ and the Church; for a cautious ecclesiasticism it is the Church, not the individual soul, which is thus conceived as the 'Bride.' Thus even so passionate a poet as the Jesuit, Gerard Manley Hopkins, caused his Catholic friend, Coventry Patmore, to destroy the manuscript of his *Sponsa Dei*, in which this unexpurgated marital analogy had apparently been very frankly expounded, with the remark, made with 'a grave look'—"That's telling secrets."

In his *Mysticall Mariage* Francis Rous is, in fact, telling secrets which all established religion and, in particular, that of the Puritan

type, and often psychological prudence and good taste, have always tended to suppress. Yet this seems to have been the secret of his own serenity and capacity for co-ordinating the contraries of contemplation and action. It is also evidently the secret of a Protestantism peculiarly his own in which he found an effective counter-Christianity to that of a dogmatic Catholicism.

But Rous also seems to have come, in old age, to the conclusion that such secrets, if not suppressed, should at least remain decently veiled—that pearls such as these are not for 'swine'. For, in later life, he added to his original title of *The Mysticall Mariage* the customary and cautious qualification—*Betweene Christ and His Church*. It is a concession the more remarkable in view of his lifelong and implacable hostility to all forms of 'Churchianity'.

For, by so doing, he was, in fact, giving away his Protestant case. For a Christianity founded upon the "invincible rocke" of a Word of God which, having "authority and selfe upholding in itselfe," is discerned by souls which dare "looke Divine Truth in the face" as individual 'Brides of Christ', discerning that Truth by the insight of love, is upon sure, sacred and unassailable ground. The certitudes of love are beyond the impeachment even of priests; that which lovers know no other dare dispute. But if, however, it is, not the individual soul, but the corporate Church, which claims this indisputable love-knowledge and truth, then it is the Church alone which can set its *imprimatur* upon all private apprehensions of Reality. The wheel comes full circle to the very authoritarian conception of the Church which Rous spent his life in resisting.

The point is plainly a vital one for real religion. In its first form, Rous' doctrine of a meeting and marriage between a living Word, which is also the Spirit and Christ of God and the individual bride-soul in a 'Mysticall Mariage', justified (given its premisses) a religious attitude which, since it sank its spiritual wells to that 'inwardness' which, in our own age, Kierkegaard so ardently pursued and preached, avoided the Scylla of Renaissance rationalism and the Charybdis of reactionary 'Catholic' authoritarianism and ecclesiasticism. This alternative and reformed version of the real foundations of religious faith, authority and catholicity, to that of 'Catholicism', which was implicit in Rous' thought has, like his book, suffered three centuries of oblivion.

It is one, however, which, with the rout of rationalism, the collapse of Renaissance Man and the revolution wrought by modern psychology, seems ripe for reconsideration and re-statement. For psychological research has increasingly tended to substantiate this mystical maxim of the essential femininity of the psyche (as distinct from the *pneuma*-spirit or *nous*) of man in relation to Life with its doctrine of the *anima*. Rous' conception is, moreover, as has

been seen, one which is supported by the consensus of an immemorial mystical tradition. His intimation of the real nature of the soul and its relation to Reality or God is thus one which is encompassed with a great cloud of ancient and modern witnesses. With that doctrine he appealed to a particular type of love-knowledge and truth, a 'truth in love', which is thus ratified by a very ancient and catholic tradition, and by modern psychological science and, being within the range of the existential experience of every man, has the power to render real and vital for every man the stony paradoxes of religious dogma. For here is a faith, rooted not in logical probability but, as Pascal affirmed, in the *connaissances du cœur*. Rous' faith was thus of a peculiarly potent and, for our situation, pertinent kind.

The case of Francis Rous and his forgotten book *The Mysticall Mariage*, thus offers something much more than matter for historical, literary or psychological curiosity. It poses problems of the right relation between contemplation and action, 'Yogi' and 'Commissar', and of the real basis of religious faith as urgent for us as they were for him. It seems to warrant a more serious study to-day than, in the past, it has received.

CORRESPONDENCE

THEOLOGICAL BOOKS FOR INDIA

Sir,—A promising feature of Church life in India at the present time is the growth of co-operation in the training of the ministry. In Travancore a United Theological School was established three years ago by the Church of India, Burma and Ceylon (Travancore and Cochin Diocese), the South India United Church (Congregational and Presbyterian), and the reformed branch of the ancient Syrian Church of Malabar. Next year a Theological School is to be opened at Medak, Hyderabad State, in which the Methodist Church will co-operate with the S.I.U.C.

Theological books are urgently needed for the libraries of these two Institutions, and I shall be very glad to receive any useful volumes which your readers may be able to spare, and forward them to India. Small money gifts for the purchase of new books will also be very gratefully received. In the rapidly changing life of India there is a great opportunity for Christians in the West to help the Indian Church to train men for its own ministry.

Yours faithfully,

H. C. Lefever,
Deputy Secretary for India.

London Missionary Society, Livingstone House, Westminster, S.W.1.

CHRISTIAN THEOLOGY FOR THE TWENTIETH CENTURY

By H. Cunliffe-Jones, B.A., B.Litt., B.D.

Dr. C. H. Dodd has said recently that "those movements of our time which have shown the greatest power to inspire men to action on the grand scale, for good or evil, have taken the form of interpretations of history". One might carry this forward and say that all changes in theological conviction are rooted in a new understanding of the demands of the historic situation in which we stand. It is because we read "the signs of the times" in a particular way that we think as we do. Other people who read them differently will think differently.

Various names have been given to the theological movements which are distinctive of the twentieth century. They have been called 'traditionalist', 'neo-orthodox', 'neo-Calvinist', or 'neo-Thomist' and even the 'new modernism'. None of these names is very illuminating in regard to the essential purpose of the movements concerned. What is really characteristic of them is that they all deny that the way forward lies in a simple continuity with the nineteenth century theological tradition. Here they are all at one. The positive content of Christian theology for the twentieth century is much more uncertain.

Of course it is possible to underestimate the achievement of the nineteenth century. Dr. K. S. Latourette, in his monumental *History of the Expansion of Christianity*, has called it 'the Great Century', and it is clear that in terms of the quantitative expansion of the Church it is the greatest century in Christian history. But it is not equally clear that it was the most profound, or that it left deep enough roots, capable, without greatly increased nourishment, of mastering the storms of the twentieth century. The tradition of Friedrich Schleiermacher is not inevitably the permanent highway for Christian truth. But we are certainly in great need of a trustworthy analysis of the merits and defects of nineteenth century thinking.

Now, if one comes to believe that there are radical defects in nineteenth century thinking, one is led almost inevitably to a reconsideration of the whole of Christian history. We had come to think of the nineteenth century as the carrying forward in ways unsuspected but essentially progressive of the meaning of the Reformation, and that it expressed the culmination of the wisdom of the ages. If this conviction no longer holds, then we must go to some period in Church history for some depth of insight from

which to go forward. It may be the Puritan period, it may be the Reformation, it may be the thirteenth century, or it may be the Patristic age. Whatever defects these periods have by comparison with the nineteenth century, they have two merits — a profounder imaginative content in dogmatic theology, and a richer theological use of Biblical insights. Whatever the intellectual problems needing to be solved in a positive statement of Christian theology in the twentieth century, we must have something of the imaginative depth of earlier centuries.

I well remember the publication in 1936 of Dr. Nathaniel Micklem's book *What is the Faith?* I suppose that its argument is, formally speaking, traditionalist in a sense which is not really acceptable. But the stimulus it gave lay not in any formal traditionalism, but in its attempt to reconsider in depth the intellectual and imaginative content of the Christian faith in the light of the thinking of the centuries. And I believe that without some such attempt we cannot have a Christian theology which is adequate to the twentieth century.

I cannot myself believe that the real task of Christian theology is to break free *from something*: that the main characteristic of a true theology is a demonstration that it bursts the shackles of the Mediæval Church, the rigidity of Calvinism, or the blinkers of fundamentalism. In so far as the Reformation was a disruptive movement I would say that it is not a Reformation emphasis we need now, though I think the Reformation expresses most profoundly the heart of the Christian Gospel, whatever its defects in other ways. We rather need to integrate the disrupted elements of the Church and of the traditions of the Church in a new positive affirmation of Christian truth. Freedom is the outcome of obedience.

Two things are necessary. On the one hand, we need in part to recover, and in part to discover in a new way the profundity of the Gospel. We need to do this because the content of the Gospel is radically denied among thinking people. The 'neutrality' between religion and science has meant that science has gone up and up and religion has gone down and down. While the Church has said that all the challenges of modern thought have been met, in actual fact the Christian has been out-thought by the non-Christian — though this situation is beginning to alter. The result is seen in the poor understanding of Christian truth even among many Christian people, and the tendency to think that the phrase 'sound doctrine' has no meaning. It is only as the Church throughout its membership attains a new sense of the Gospel and of the meaning of its distinctive life that it can speak the word of power.

On the other hand, profundity by itself will not touch people where they live. The Church needs a radical sociological reorientation so that it can assess its own habits of life as effective or not

for God's purpose of salvation for all humanity. The Church must at one and the same time live in terms of the depth of its own faith and also in terms of the daily experience of those for whom the question of belief in God never arises at all.

Now, Dr. C. J. Cadoux, in his article entitled 'Scripture and Theology', has given a kindly, not unappreciative, but none the less firmly condemnatory judgment on my book *The Authority of the Biblical Revelation*. I do not complain about this, because he honestly dissents from what seems to me the way forward. But the issue may be elucidated. It is quite simple. Dr. Cadoux holds that either one is a fundamentalist or one accepts literary and historical criticism. And if one accepts literary and historical criticism, then, in his judgment, one is inevitably committed to believing in the *ultimacy* of the *Inner Light*. Indeed, he says that the ultimacy of the Inner Light "is the conclusion tacitly assumed and acted on: but neo-orthodox writers fight shy of admitting it".

There is some mistake here. I am entirely willing to admit anything that is implicit in my thinking. What I hold is quite clear. I hold on the one hand that literary and historical criticism is justified and on the other hand that Inner Light is *not* the ultimate authority. To Dr. Cadoux this is a logical contradiction, and I must explain myself.

To begin with, I entirely agree that to repudiate the Inner Light is to repudiate everything. If man has no powers of ascertaining truth, then he has no means of acknowledging authority at all. The subjective factor is there and it is important.

Then, I have no intention of belittling, or limiting, or thwarting the Inner Light of man at all. In matters of Christian truth all our powers of critical and creative intelligence should have their full play. My denial of the *ultimacy* of the Inner Light does not imply any limitation; it only refuses to ascribe to the Inner Light something that does not belong to it.

Further, suppose I did assent to the ultimacy of the Inner Light, what would it imply? I do not think it would imply that I was the creator of my own God or the inventor of His Word. But it would imply that religious truth is on exactly the same level as philosophic truth. There are no doubt deep cleavages between schools of philosophy, but so long as anyone adopts philosophic method, and is reasonably competent and well-informed, no one else would think of denying the name philosopher, though one might think that, as a matter of fact, his philosophy was not true.

In the sphere of religion, if one can think of different religions as different facets of the same truth, then the principle of the ultimacy of the Inner Light is no doubt true. If one considers a thinker like Sir S. Radhakrishan, his sincerity and his competence and learning are obvious. One cannot accuse him of denying the

Inner Light. And yet he is not a Christian. If the ultimacy of the Inner Light is right there is no ground for singling out Christian truth in matters of religion.

There is a way to meet this by saying that, of course, we are Christians because we have been brought up in Western Europe, and that to adopt any other religion would be artificial. But if the country goes pagan or Mohammedan, do we follow suit? Is the Gospel authoritative only where it has become customary?

No, the fact is, that we Christians, while we value and use, like all instructed and religious people, such Inner Light as we have, acknowledge beyond the Inner Light the authority of Christ under which we stand. And Christ is not a mere name whose content is fluctuating. The meaning of being Christian, as distinct from being generally religious, is that in the midst of time, and while still having to learn the purpose of God from daily experience, we know and are governed by the Gospel which He has made known. We surrender ourselves and live under the authority of Christ.

In such relationship the Inner Light is not thwarted but enriched. But it does not remain master, completely free to accept or reject. It has entered into a covenant relationship for life, and in that relationship it is not only stimulated but controlled and directed. Of course, if in such a relationship the Inner Light is outraged, then the bond will be, probably slowly and painfully, destroyed. But normally the Inner Light finds its greater freedom within an authority which determines its endeavours.

In practice, authority and experience mingle. Both may be over-estimated. Dr. Cadoux says that "while Jesus is the centre and crown of Scripture, and we have to read and interpret it in the light of His Gospel, we cannot find in Him an immediate solution of every Biblical problem that challenges us." This is, of course, quite true. But as Christians, we do stand under the authority of Jesus and His Gospel, from which, *as Christians*, we have no right to dissent. No plea of Inner Light will serve. Fidelity to our Inner Light may have to take us out of the Christian faith. But as Christians we are under obligation to abide by the content of the Christian Gospel.

With the rise of historical criticism the statement of the authority of the Bible is much more complicated than it used to be. We see that there are in the Bible many strands of varying importance, and all do not testify to the content of the Gospel in equal measure. At the same time, unless Christians have a real familiarity with, and a readiness to learn from the detail of the Bible, the content of the Gospel evaporates. It is from Jesus Christ that assessment is made of the relative worth of the differing parts of the Bible as we understand them with all the powers of our Inner Light. At the same time it is the Bible which at different levels testifies to what

Jesus Christ means. But in no circumstances do we escape the necessity of having a doctrine of how the Bible is authoritative for us because it testifies to Christ and His Gospel.

In 1912 Hodder & Stoughton published P. T. Forsyth's book, *Faith, Freedom and the Future*. It is the greatest theological exposition of the meaning of Congregationalism that I know. In 1913 the same firm published P. T. Forsyth's largest book *The Principle of Authority in Relation to Certainty, Sanctity and Society* — an essay in the philosophy of experimental religion. It is a searching essay into the ultimate issues of theology, which in its penetration and constructive power is ahead of and not behind the modern discussion of the same issues. Both these books should be reprinted. We need to learn from them.

I am well aware that Dr. Cadoux has patiently examined the teaching of P. T. Forsyth, and, to his own satisfaction, has refuted him. But to my mind, Forsyth survives the refutation. I regret the spiral and unsystematic character of his writing, but the imaginative depth of his insight and his awareness of what maintains the distinctive vitality of the Church across the centuries makes his study of the principle of authority a theological document of considerable greatness. For better or worse, I think P. T. Forsyth substantially right.

Let me quote Forsyth's statement of the principle of authority in a remarkable utterance on the relation between grace and truth:

> Christ comes full of grace and truth, but with the grace uppermost and always central. Grace represents the fixed, fontal, authoritative, evangelical element: truth, the element free, adjustable, and catholic. The one appeals to our personal life-conviction, the other to our scientific judgment. We own the authority of grace by impression and not by perception, by conviction and not by observation, by regeneration and not recantation, by life and not by thought. It is in personal relation with us. It is the authority in it that breeds the knowledge, the science, the theology. It is not the knowledge that is the ground of the authority; it is the authority that is the ground of the knowledge (though, of course, in the empirical order of time, the knowledge may come first). There is assent as well as trust; but the *fiducia* produces the *assensus* and produces it freely. The freedom that is worth most to Christian theology is not a free thought but a free soul. It is not cosmic and rational, but ethical, vital, evangelical. It is not the freedom of the world's organized harmony, but the freedom of Christ's reconciliation, of free and freeing grace.

For myself, I believe in order that I may understand, and not the other way round; the authority of the redeeming grace of God in Christ controls my Inner Light, and not the other way round.

So far as the content of my book, *The Authority of the Biblical*

Revelation, is concerned, Dr. Cadoux dissents from my statement that "it is the great immediate loss produced by the historical study of the Bible that it has destroyed the old common believing use of the Bible and has not yet enabled a common believing use, which takes for granted the general results of historical study, to govern the use of the Bible in the Church." It may be noted that other distinguished scholars have agreed that I am right in this. However, Dr. Cadoux asks, "has the author never come across George Adam Smith's volumes on the Prophets?"

Well, as a matter of fact, I have. I respect and honour him. In addition to his studies in the Prophets, his book *Modern Criticism and the Preaching of the Old Testament* is directly on my theme. What is more, my own book is in the direct tradition of George Adam Smith. He wrote his books fifty years ago, and I believe he would have been horrified at the way his name has been used by many people to-day to deny the need of further interpretative studies. He has been honoured, but not much imitated.

There is, of course, great achievement in George Adam Smith, but the promise is even greater than the achievement. Why it has not been taken up I do not wholly understand. In part there are insights in him which we need to recover; in part we must admit defects in his work which in some places is little more than translation without interpretation; but in greatest measure we need a vast number of George Adam Smiths continually producing books of interpretation covering the whole field of the Bible before it can really be said that the Church has gained a new common believing use of the Bible by which we are built up in the truth of the Gospel.

Juvenile Delinquency in New Zealand (Oxford Press, 7s. 6d.), by Eileen Philipp, is sponsored by the New Zealand Council for Educational Research. Much of this careful study will be fully appreciated only by the specialist or the New Zealander. But the general reader in England will be interested and stimulated as he compares the main characteristics of juvenile delinquency and of the procedure adopted to deal with it in the two countries; and it is as necessary here as at the antipodes to emphasize the prime responsibility of the whole community so to order its family, social, and economic life as to minimize the problem.

JOHN HOARE.

Individual Countries (Allen & Unwin, 2s. 6d.) is a series of studies by Miss Phyllis Bottome of the mental and spiritual characteristics of America, France, Germany, Austria and Britain. Miss Bottome, an Adlerian as the title suggests, is an astute observer of character and her book is very readable.

L. J. TIZARD.

THE OXFORD NONCONFORMISTS' UNION 1883—1886

By Sir Frank Tillyard, C.B.E., M.A.

I went up to Balliol in October, 1883, and at once joined the Nonconformists' Union. I was an active member, read a paper at one of its meetings, and was put on the Committee. I had not forgotten several delightful friendships it brought me, but in other respects my recollections had become rather vague until a few weeks ago there came to me a complete set of the terminal programmes of the Society for these three years. These years immediately preceded the arrival of Mansfield College at temporary rooms in the High and may be considered as the end of the first phase of Nonconformist life at the University (1871-1886). Up to 1854 dissenters were entirely excluded from the University as the signing of the Thirty-nine Articles was an essential part of Matriculation. This was not the case at Cambridge, where dissenters could and did study, and could get the B.A. degree, but not the M.A. It was not, however, till 1871 that full membership and share of management was granted to dissenters as well as Churchmen at both Universities. It is not surprising that the first paragraph of the programmes runs as follows: "The first object of this Society is to remove the feeling of isolation which Nonconformists experience on entering the University by promoting mutual intercourse. A further object is to vindicate the principles of Religious Equality."

I suspect that this feeling of isolation was much greater at Oxford than Cambridge. My brother Alfred, much my senior, went up to St. John's, Cambridge, in October, 1871, and was one of a Nonconformist set, which included Rendel Harris and several others who had distinguished careers. At St. Mary's Baptist Chapel a special pew was allotted to undergraduates. Even in 1883 there was no comparable welcome in Oxford. I was a Baptist by upbringing, and had taught in a Baptist Sunday School. In my first term I went to the Baptist Chapel, and offered my services in the Sunday School. No other undergraduate apparently went there, and it was in that chapel that I experienced the feeling of isolation. Possibly George St. Congregational Chapel did better. The Society's programme for the October term, 1883, announced a special sermon there for undergraduates on one Sunday in the term. My Congregational friends did not seem to have much to do with George St. Chapel. Let me confess that, after my first year, my Sunday mornings were usually spent in long, country walks with H. T. Andrews whom no one will suspect of

any disloyalty to his denomination. The Methodists were in a different position. The programmes of which I am writing came to me from a Methodist friend, H. W. Horwill, of Wadham, who tells me that his connection with the Nonconformists' Union was very slight as his religious life at Oxford was almost entirely with Methodism. The Wesley Guild, together with weekly undergraduate class meetings at the Minister's house, provided all that he needed or that he had time for. He regarded his membership of the Committee as little more than a recognition of Methodism. I think it is a fair summary of the position to say that the Society was mainly composed of Congregationalists, and that it had to do more than its professed objects, as it had to nourish, as best it could, the religious life of its members.

There was something in the air of that period that seemed to enhearten minorities, which was a good thing for me as I moved in minority circles. I was a mathematician and the popular schools were Greats and History, but we mathematicians had enough courage to start a Junior Mathematical Society. There were a few teetotallers, though wine parties were the recognized form of evening hospitality. Gilbert Murray successfully started the Oxford University Total Abstinence Society, of which I became a member. One interesting point is that this small group of active Nonconformists at the end of my second year actually changed its name into the Oxford University Society for Promoting Religious Union, and declared its first object to be the free discussion of Religious and Ecclesiastical Principles without identifying itself with any particular branch of the Christian Church. Were we fifty years ahead of our times?

But I must return to a closer study of these programmes. The President for the whole period was Professor James Bryce, D.C.L., M.P. Lord Bryce, as he afterwards became, was Professor of Roman Law, and the few lectures he was obliged to give could be arranged at week-ends so as not to interfere with his parliamentary duties. He was a working President, and though he was only announced on two occasions as having arranged to be present at our meetings, he would be there at other times. He had a wonderful gift for summing up a discussion, and evaluating the various points made by the speakers. I associate this particularly with an evening spent on a discussion of "The attitude of the Church to Free Education". I conceived the greatest admiration for him, and I have never listened to anyone with greater respect. This was not merely youthful enthusiasm on my part. Only the other day I was reading an essay on John Stuart Mill, and the writer, after emphasizing the extent of Mill's learning, and the lucidity of his exposition, could only find in the next generation one man comparable and that was Bryce. The first occasion when he was

announced to preside was at a Saturday night meeting in March, 1884, specially called to receive a deputation from the Cambridge University Nonconformists' Union. W. R. D. Adkins opened a discussion on "The uses and aim of University Nonconformist Unions". Adkins was an Old Mill-Hillian, and subsequently had a distinguished career as a Liberal M.P. The next occasion was a Sunday night meeting in February, 1886, held in Professor Bryce's own rooms at Oriel, when he read a paper on "The study of Church History, and its relation to Church Life and Work".

Senior members of the University served as our seven Vice-Presidents, five of them continuing in office for the whole period. The most outstanding was R. F. Horton, who had had the chief share in founding the Union in 1881. He is at first described as "Fellow of New College". From October, 1884, he becomes Mr. R. F. Horton, M.A., of Hampstead, and as such he preached the terminal sermon in November, 1884. It was at this time that he said "I will wear no clothes to distinguish me from my fellow Christians", and there appeared in a bookseller's shop on the opposite side of "The Broad" from Balliol a half-length sketch of Horton wearing no clothes. While Horton was a whole-time resident in College we normally met in his rooms. How many people know that he was a considerable oarsman, and rowed in the New College Eight, when it was at its best, as the actual oar which he pulled bore witness from the wall of his room? With Bryce to set our intellectual standard, it wasn't mental stimulus we needed from Horton, but he certainly was our leader in spiritual matters, and that was his only ambition. I know that he made me consider seriously whether I had any vocation for the ministry, and he was, I think, disappointed at my decision that I had not.

Before Horton left Oxford he was nominated as an Examiner in the Rudiments of Faith and Religion, which, in those days, all undergraduates had to pass. This was a kindly recognition of the position Horton had established for himself, but it was too revolutionary for the older generation of Oxford Churchmen, and from countless Rectories they came up to Oxford to vote it down.

The Committee of ten were all undergraduates with the exception of G. E. Underhill, fellow of Magdalen College. There were two secretaries, a senior and a junior. The senior secretary in October, 1883, was E. M. Hill of Balliol, and the junior was W. B. Selbie of Brasenose. Later on E. M. Hill made a great reputation at the Bar in Admiralty cases, and later still as Sir Maurice Hill presided over the Admiralty, Probate and Divorce Division of the High Court of Justice, and much to his distaste had to hear divorce cases. Selbie was a most devoted Secretary, and amongst the undergraduate members was *facile princeps*. What was Selbie like as an undergraduate? It was a clear case of the undergraduate

being the father of the College Principal. Not many years ago I was at the Mansfield College summer meetings and Selbie was praying. Fifty years or so fell away from me, and I was listening to Selbie praying in a room full of undergraduates. When I first met him, he was already a mature Christian, and a tower of strength to his fellow members. In his later days he was a great reader of detective stories, but as an undergraduate his literary tastes were inclined to be high-brow. He introduced me to George Meredith's novels.

Now I must pass on to the subjects we discussed and I can only deal with a selection. Regular Sunday evenings meetings were held for serious Bible study, and there were two General Meetings, usually on week nights, at which a paper was read and discussed, and business could be transacted. At the second meeting in my first term (November, 1883) Samuel Smith, M.P. for Liverpool, gave an address on Social Reform. At this time the consciences of thoughtful people were deeply stirred about social questions, and in particular in Oxford plans for a University Settlement were being discussed. In the summer term of 1884 both meetings reflected this concern. The first was addressed by the Rev. G. S. Reaney of Stepney on "The Problem of Life in East London". At the second meeting the Rev. Hugh Price Hughes read a paper on "The Socialistic Problem". How a plain East End Minister came to be invited to Oxford needs some explanation. People have forgotten the important part played by Congregationalism at this juncture. Arnold Toynbee had died in March, 1883, in his 31st year, having "worn himself out in the service of mankind" (Lord Milner). Plans were being discussed in Oxford, and particularly Balliol, for establishing some worthy memorial to him. A very much wider appeal was made by the publication in the autumn of 1883 of *The Bitter Cry of Outcast London*. This was a plain unvarnished tale of the experiences of Congregational Missions in the East End and was sponsored by the London Congregational Union. Fairly soon after its publication the Press got hold of it, and wrote it up sensationally. Before that happened it had reached Oxford, possibly from several sources. My mother sent me a dozen copies and asked me to distribute them. They looked like Tracts, and I was a shy fresher in a highbrow College! However I bethought myself of a member of the Committee of the Nonconformists' Union who was a classical scholar of Balliol, and who had already befriended me. He was W. H. Milne, the elder brother of Grafton Milne, the Oxford numismatist. I went to his rooms and there found F. C. Marvin of St. John's (the historian) so I gave away two copies without being snubbed. Marvin told me a little later that he had taken his copy to the College Boathouse, where everyone was reading it. Not unnaturally the Committee

of the Society decided to invite an East End minister to address it. That Toynbee Hall was located in Whitechapel, and later Oxford House in Bethnal Green, and later still, Mansfield House in Canning Town, was indubitably due to *The Bitter Cry*.

The Religious Equality side of our objects was not neglected. In this period I led off with a paper (February, 1884) on "Present Aspects of the Establishment". In January, 1885, W. A. Macfadyen dealt with "The Liberation Society" and in November, 1885, H. T. Andrews tackled "Church Reform". In February, 1886, we had another paper on "Church Reform" from P. Lyttleton Gell, who was I think a Churchman. All I recollect about my own paper was that our Balliol Chaplain, Canon Fremantle (later Dean of Ripon), was present. I discussed disendowment, and stressed the importance of the voluntary system in raising Church funds. I gave an instance of a country Chapel ruined by its endowment. The Canon spoke and admitted that he had never thought of the movement for disendowment in that light.

With a good proportion of its members intending to enter the Ministry the Society did not overlook theological subjects. In October, 1883, Rev. G. J. Burch of George St. Chapel read a paper on "Christian doctrine in the light of the Evolution Theory". In November, 1884, the subject of Mr. J. G. Willis' paper was "Our attitude towards Creeds". In March, 1885, Joseph King was announced to read a paper on "The Study of Theology" and the same announcement was made for a November meeting that year. I am not sure whether he gave one or two papers. He was not a candidate for the ministry, and was for some time a Liberal M.P.

In the summer term of 1886 Canon Fremantle had for his subject "Is a Unitarian entitled to Christian Fellowship?" and at another meeting Dr. Fairbairn dealt with "Theology as an Academic Discipline".

It is fitting that Dr. Fairbairn's name should come at the end, for the coming of Mansfield College to Oxford created an entirely fresh situation. It had already cast its shadow before it, as the programme for the autumn term of 1885 contained this notice:

> There will be a Public Meeting held on Saturday, October 31st, in the Common Room of New College for the purpose of discussing the project of founding a Nonconformist College in Oxford. Professor Bryce will take the Chair, and Dr. Fairbairn (future President of the proposed Mansfield College) will introduce the subject. All who are interested in the question are invited to come, as the object of the meeting is a full discussion of the whole movement.

THE SECRETARYSHIP OF THE UNION

By Howard S. Stanley, M.A.

Dr. Micklem has raised an important issue. As much may hang on the appointment which the Union will have to make within the next three years as hung on the step it took in 1923 when it called Dr. Berry to its principal office. May the Union be as wise and as fortunate in its choice. The difference in the denomination between 1923 and 1947, a marked difference in temperature and climate, in range of interest and activity, in team spirit and brotherliness, is the measure of the contribution which Dr. Berry has made.

How has he come to the position of leadership in which Dr. Micklem and all of us rejoice? Part of the answer lies in the generous dedication of his remarkable gifts, his industry, his character and charm, but a larger part lies in the work Dr. Berry has done as an administrator, his day by day, month by month direction of the committees of the Union and their manifold activities. One, who is as often at the Memorial Hall as I am, has ample opportunity for seeing this. To say of Dr. Berry in his capacity as Secretary that "he may (and does) give a push here and exercise a little wise pressure there" is an extraordinary understatement. It is not an induction drawn from observation. It in no way describes the situation, as members and chairmen of committees know well. One thinks, *e.g.*, of the Reconstruction and Planning Committee and the Home Churches' Fund Committee, and what one recalls at once is the constant pressure, direction and stimulus of Dr. Berry's mind and heart. His leadership has been given expression in administration, in careful, far-seeing, sometimes cautious, sometimes bold direction of policies and projects which affect the life and work of all our churches.

Dr. Micklem writes "we need good leadership and we need good administration . . . both cannot be exercised at the same time". "A Secretary as such cannot lead". Quite the contrary has been proved to be true, nor should we be surprised. Effective leadership in a denomination like ours is only possible to one who is able to steer and influence and inspire that large team of ministers and laymen who serve the churches through the Union. Take Dr. Berry away from the Memorial Hall for six months; let him neither read nor answer correspondence; let him be absent from committees (and from his own place, at committees), his power to lead us would not be enhanced, it would be reduced. One good reason why the present Secretary represents us so adequately and realistically and speaks most weightily for us is because he knows the denomination

so well, knows the plans and projects being worked out in the various branches of the Union, and knows by a burdensome correspondence what is happening in our churches and among our people. It is from the midst of an actual situation, thus revealed, that he leads us. To set a man free from correspondence, interviews, committees, would not qualify him for leadership, it would disqualify him.

Humanly speaking, the effectiveness of the denomination for the next generation depends upon the best use being made of certain resources. First, there are the considerable financial resources resulting from the complete success of the Reconstruction Movement. A vast programme of church building, rebuilding, transference of churches and much beside has to be carried through. Second, there are our resources in man-power. We have fewer ministers than we had a decade or a generation ago. We have fewer than we need but no more than we can afford to remunerate adequately. The strategic deployment of our ministerial strength is an urgent matter. Third, the co-ordination and integration of all the financial resources of the Union is a task which should not much longer be delayed. All these call primarily for statesmanship, vision, imagination from the Secretary of the Union and they are all tasks which will take more than five years to accomplish. A man whose term of office was limited to five years—the period for which Dr. Micklem suggests we elect a "Minister to the Assembly" —would hesitate to begin them.

Dr. Micklem tacitly admits the connection between leadership and what might be called "high level administration". He writes, "our moderators do not lead except in quiet ways of help and counsel". To the degree that that is true is it not because our moderators (with two exceptions) are not Secretaries of their Provinces in the same way that Dr. Berry is Secretary of the denomination but are loosely attached to their areas in the way that the suggested "Minister to the Assembly" would be? Strange if, at the very time when many of us are persuaded that the way forward in counties and provinces involves the replacing of Moderators by Provincial Secretaries, we should reverse the process in the case of the principal officer of the denomination.

Similarly Dr. Micklem writes that the Chairman of the Union does not lead "because he has barely time to grasp the situation before he gives way to his successor". That is a generalization to which there have been notable exceptions. Some knew the situation before they entered upon a year of especial opportunity and they could and did lead us. Of others, called suddenly from the circumference to the centre, what Dr. Micklem writes may be true, though probably the people in our Churches are more generous in evaluation of their services.

With nearly everything written about Philip Ashton one can agree wholeheartedly. It is remarkable how quickly he has acquired the knowledge which enables him to fill his present post so well. (The way to use his knowledge he acquired in Lancashire in earlier years!) But Philip Ashton was appointed to the Assistant Secretaryship and that is precisely the rôle he is filling so admirably now. That is not to say that he is not exercising a real and growing leadership among us; manifestly he is, and by the same kind of qualification which is part of Dr. Berry's qualification—his increasing knowledge of and share in the work of the Union's departments and committees. It is a solid ground of confidence that for many years we may hope to have Mr. Ashton's services. But the Assistant Secretaryship is a full-time job. Maldwyn Johnes and Philip Ashton have made it so. No Assistant Secretary could become the General Secretary unless he in turn had the help of a colleague such as Maldwyn Johnes was and Philip Ashton is—even were he relieved of the kind of work a "Minister to the Assembly" might do. The relief could conceivably become an embarrassment.

Our recent history suggests that a partnership of the kind we enjoyed in Dr. Berry and Maldwyn Johnes and now enjoy in Dr. Berry and Philip Ashton is the method by which we can obtain the leadership we need. Of course no man can start at the place where Dr. Berry will finish, but at least he will not have to start at the place where Dr. Berry began—so much has Dr. Berry changed the situation and he has changed it from within.

The Congregational Union's Lent book for 1947 is by Dr. A. J. Gossip, *In the Secret Place of the Most High* (Independent Press, 8s. 6d.), a series of "Studies in Prayer". It is a book of rare value in its kind, and combines a fine pastoral sense of the place and meaning of prayer in the Christian community with a discerning knowledge of the masterpieces of the subject. Among these masterpieces are more particularly the writings of Newman and S. Teresa. Dr. Gossip does not make wearisome excursions into the psychology of prayer: "The saints of God", he says, "were skilled and practical psychologists hundreds of years before the word psychology had been invented". At the same time there is a wise warning against the extremes of any mysticism which loses its footing on earth; and an insistence on the daily duties of the prayer life rather than on occasional moments of fervour and vision. The book is written out of the heart, and from beginning to end there is a persuasive note in it. A. T. S. JAMES.

CHURCH AND STATE IN EUROPEAN RECONSTRUCTION

CAN CONGREGATIONALISM HELP?

By John Marsh, M.A., D.Phil.

The reconstruction of some form of European culture is recognized on all sides as one of the major tasks of the times. The Christian Churches have seen the point and accepted the challenge. The offices of the World Council of Churches at Geneva have much space and staff devoted to this very thing, and here in Britain all our denominations have a share in Christian Reconstruction in Europe. Congregationalism is playing its part, and the London Missionary Society's collection of our share of a common fund deserves the support of us all.

A recent visit to the Continent for purely theological concerns gave me the opportunity both to see (a little) and to hear (much more) of the nature and magnitude of the tasks to be done, and I am writing this article to bring to the notice of my fellow-Congregationalists one part of the general reconstruction where they can help, as perhaps no others can. I refer to the problem of the relations of Church and State.

Continental Protestantism is dominated by the two great ecclesiastical forces of Lutheranism and Calvinism. There are many differences between them, and one of the most marked is their different teachings about the State and the relationship of the Church to it. Yet, in spite of their important differences, many if not all Continental theologians are today realizing the necessity, forced upon their notice by the logic of events, of raising the whole question anew and seeking a new answer to it. It is at this point that I believe British Congregationalism, out of its own historical experience, may have a good deal to say that might help its European brethren.

For Luther there are two kingdoms or governments or powers in human life—the Kingdom of God and the kingdom of the world. In God's Kingdom there is love and mercy and grace, forgiveness and mutual service: but in the world's kingdom there is wrath, severity, judgment, condemnation and punishment. The Kingdom of God then needs no authority beyond that inherent in it: but in the kingdom of the world there must be an authority equipped with power (the sword, as Luther calls it in biblical terminology) to suppress wickedness, protect the good and altogether make life not only tolerable but possible. In God's providence that has been ordained in 'the powers that be'. It is no use, said Luther, to confuse these

two kingdoms at all; for "he who would confuse these two kingdoms—as our false fanatics do—would put wrath into God's kingdom and mercy into the world's kingdom; and that is the same as putting the devil in heaven and God in Hell"[1].

The two kingdoms are separate, and must not be identified or confused. Thus it is foolish for anyone to try to rule the kingdom of the world as if it were the Kingdom of God. "A man who would venture to govern an entire country or the world with the gospel would be like a shepherd who should place in one fold wolves, lions, eagles and sheep together. . . . The sheep forsooth would keep the peace and would allow themselves to be fed and governed in peace, but they would not live long; nor would any beast keep from molesting another"[2]. The Kingdom of God, then, must be ruled with the Gospel; and the kingdom of the World by authority armed with power. Thus it came about that Lutheran Churches were thought of as purely spiritual, needing no power of coercion in themselves at all. And yet this Church, which has forsworn all power of compulsion, is based upon a quite rigid doctrinal system. The Bible is the ultimate authority for this; or rather, perhaps, the Word in the words of the Bible. So, like Congregationalism, Lutheranism holds that Christ rules in his Church.

But, unlike Congregationalism, Lutheranism would take no coercive powers at all into its government. Congregationalists, of course, do not believe or practise a coercive form of Church government, but they have always been ready—even if with great reluctance—to shoulder the heavy responsibility of excommunication, if that serious step were plainly necessary. But Lutheranism, with its purely 'spiritualized' Church conception, would not and could not do this for itself. And yet the task had to be done, if the Church was to be kept pure. It was done for the Church by the State. Civil penalties were fixed for spiritual transgressions, as Troeltsch says[3]. The State, as the organ of compulsory government, undertook for the Church, the organ of purely spiritual authority, all those tasks which involved legislation of any compulsory character in Church finance and administration. The result was that the State, which in theory was the lower in order of the two governments, in practice became the arbiter of much of the Church's life. As Troeltsch puts it: "In theory, the Church was ruled by Christ and by the Word; in practice it was governed by the ruling Princes and the pastors", the Pastors sharing the government in Church courts established by the State.

No doubt this self-contradictory, paradoxical situation is un-

[1] *An Open Letter Concerning the Hard Book against the Peasants,* quoted in *Compend of Luther's Theology,* edited by H. T. Kerr, jr., p. 213.

[2] *Secular Authority: To What Extent It Should Be Obeyed,* quoted by Kerr, pp. 218 f.

[3] E. Troeltsch, *Social Teaching of the Christian Churches,* Vol. II, p. 518.

satisfactory, and has been the cause of some recognizable weaknesses in historical Lutheranism, which could too easily become the tool of the State. And yet, within the life of a single state (for Lutheranism was not readily universalist) it offered a quite fruitful *modus vivendi* between ecclesiastical and secular power. But, in light of the experiences of German Lutherans since the accession of Hitler to power, and of Lutheran Churches in Nazi-occupied territories, the fatal weaknesses of the Lutheran doctrine of the State and its relation to the Church have been exposed in a dreadful sequence of suffering and oppression.

The logic of pure Lutheranism is that rebellion is never justified. "No insurrection is ever right, no matter how good the cause in whose interest it is made. . . . My sympathies are and always will be with those against whom insurrection is made, however wrong the cause they stand for, and opposed to those who make insurrection, however much they may be in the right"[4]. That on the one side, and on the other the handing over of Church administration to the State, found the German Lutherans in a very bad tactical position at the beginning of the Church struggle; and the experience of those in occupied countries has only served to emphasize the point. It has become abundantly clear that some new formulation of the relation of Church and State must be made—and made before the Church in Germany re-establishes Lutheranism in its old terms. The Confessional brethren may have as important a duty to perform now as they had before, for they have learnt something of a Church government that belongs to the Church and not to the State, and belongs to a Church that seeks to subject its whole life to Christ ruling in his Word.

But what about Calvinism? Here the doctrine of the State is very different, and the relation of the Church to it is correspondingly changed. Like Luther, Calvin marks the difference between the spiritual Kingdom of Christ and the secular kingdoms of men. But he is realistic in his delineation, where Luther was unreal and idealistic. Luther supposed that real Christians had no need of the State, which was ordained by God to bestow order upon a pagan world. Calvin, no less sure that perfection is the aim and calling of the Christian and that to attain perfection would be to render coercive government unnecessary and superfluous, is also well aware that if any suppose "that there ought to be such perfection in the Church of God that her guidance should suffice for law, they stupidly imagine her to be such as she can never be found in the community of men"[5].

The 'holy community' is indeed the prime concern of Calvin; for its realization not only the Church, but also the State is given to

[4] Luther, *An Earnest Exhortation for All Christians, Warning Them Against Insurrection and Rebellion*, quoted by Kerr, p. 229.
[5] Calvin: *Institutes* IV, xx, 2.

men. Church and State are allies in the task of forming a sound civilization, where true religion (the Christian religion) is free and defended, and where public order is maintained and innocent commerce transacted; in short, where "a public form of religion may exist among Christians, and humanity among men"[6].

But because the Church will never, in the community of men, make civil law superfluous, the State has a perpetual and divine place and function to fulfil. We might picture the different spheres of Church and State in Calvinism as two concentric circles, the wider one including every citizen and the smaller one every Christian. The Christian is thus included within the sphere of civil government, though the non-Christian does not come under specifically ecclesiastical jurisdiction. So in Calvinism generally the Church has tended to have much more to do with the State, take far more interest in civil affairs, and generally make more claims on the State than any other type of reformed Church.

Like Luther, Calvin understood the passages from *Romans*[7] and *I Peter*[8] to mean that (for the Christian) rebellion, even against a tyrant, is inadmissible. He does not express himself so forcefully as Luther, who seems to say that revolution is never justified by any man against any ruler. But though Calvin insists at some length[9] that we must submit in reverence and even piety to "all our rulers, be their characters what they may"[10], for they hold a divine office by divine ordinance, yet he offers hope to the patient and submissive Christian. "Herein is the goodness, power, and providence of God wondrously displayed. At one time he raises up manifest avengers from among his own servants, and gives them his command to punish accursed tyranny and deliver his people from calamity when they are oppressed; at other times he employs, for this purpose, the jury of men who have other thoughts and aims"[11]. Calvin is thus more historically realistic than Luther, and, though his influence has often been conservative, radical elements have also claimed their inspiration from him. This is possible because the aim of conservative and radical Calvinists is always a sound social order. If it is there already, it must be conserved, if it is lacking it must be sought—and sought, as Calvin would recognize, by political means.

Thus we return to the chief characteristic of Calvinism—that in human Society everything is under the authority and rule of God. In such a society the State must undertake the specifically governmental and political functions, but the Church, as the chosen and

6 Calvin: *Institutes* IV, xx, 3.
7 *Romans* 13[1-7].
8 *I Peter* 2[13-17].
9 Calvin: *Institutes* IV, xx, 24-29.
10 Calvin: *Institutes* IV, xx, 29.
11 Calvin: *Institutes* IV, xx, 30.

appointed means of making known God's will, has a duty to perform to the State, as well as to her members; and likewise the State has a duty to the Church, not only to ensure that the Church enjoy liberty, but also that the revealed will of God for society be accepted as the basis of civil law and custom.

Both Lutheranism and Calvinism can flourish in State Churches, as *e.g.* Lutheranism in Germany and Calvinism in Scotland. But what both their systems really presuppose is a constitution that, if not explicitly based upon or bound to the Christian faith (as is ours), at least leaves the civil government under an obligation to defend the Christian Church, grant it full liberty, and be sensitive to its prophetic utterances. But that is precisely what cannot be taken for granted any more, in face of a State that, if not actively hostile, not only is secular in its constitution but in greater or less degree tends towards absolutism. The relation of Church to State needs complete re-thinking. And it is because Congregationalists have achieved their Church polity and their place in national and social life under conditions of hostility against the secular powers that many continental theologians are asking today, whether we have not, in our historical experience, any guidance for them.

There seem to me to be two sources of any message we may have. *First,* from the age of our own struggle with the State and the elaboration of our own Church polities. It is, I believe, our duty, not indeed to 'export Congregationalism', but to see that the writings and ideas of our Fathers are made easily and speedily accessible on the Continent. I should like to see a small collection of books sent to a selected number of Continental Theological Libraries. *Second,* from our contemporary problem in fitting ourselves into the coming age of a planned economy. We cannot go on living as if the great days of our independence of the State were still here. I believe we must face the issues anew and do some hard thinking before we can hope to function efficiently in the future. And, if we are true Sons of those who preceded us, we shall know that this is not only a matter of adjusting ecclesiastical machinery, but is at bottom a profound theological question. I should like to see us inviting Continental theologians to confer with us upon these vital matters of the doctrine of the Church. The Anglican 'Foreign Relations Commission' has done much valuable work already. Our new 'International Committee' might well arrange contacts with Germans, Norwegians, Swedes, Dutch, French, Swiss, Czech, Hungarian, Finnish and other Reformed Churches, so that what help we can give shall be at their disposal; and that the rich insights these years of crisis have given them may be passed on to us.

But international events move quickly. None knows how much —or how little—time we have left. Can we rise to meet the challenge of this hour?

OLD FOLKS AT HOME

By D. S. Simmons, M.A.

The trouble with so many old folk is that they are definitely not at home. Either they are in the uncongenial Public Assistance Institution, or they are among younger relatives, who have different ideas and temperaments, which leads to friction and unhappiness, or they are struggling on with the business of managing a house, which is beyond their strength to do.

Conscious of the unhappiness and insecurity of many elderly people, and with poignant memories of tragic cases in which fine Christian souls have had no alternative to the grim Institution as they have reached the stage where they should be entitled to a well-earned rest in happy Christian surroundings with friends of their own sort, the Rugby and District Free Church Federal Council began to dream just over two years ago of being able to provide something better for the aged people within the constituent Churches. A small deputation returned from a visit to Bethany Homestead, Northampton, where a fine work along these lines has been going on for some years through the co-operation of Baptists and Congregationalists, inspired to advocate an immediate start in Rugby towards the same end. The war was still raging; it was certain that there would be little prospect of building for several years, and in any case high costs would probably make such a course impossible. Yet it was decided by the Free Church Federal Council that a move ought to be made at once, and an Appeal and Property Committee was elected to launch an appeal for money in the Churches and to view and purchase suitable property when enough money was in hand to warrant this. It was agreed that the provision of Rugby Free Church Homes for the Aged should be our combined war memorial.

The Churches of all denominations responded enthusiastically and generously. In most cases they devised some system of direct giving. One held a Gift Day; another issued cards, and collectors approached every home connected with the Church and gathered in the monthly or quarterly amounts promised, except in cases where people chose to make one substantial gift; another idea was to issue tins for the setting aside of the new threepenny bits. There were of course special efforts, such as suppers, concerts, operettas and garden parties. The choirmasters got together and formed a united Free Church Choir to give a concert. This not only brought in £100 for the fund, but showed what could be done musically when more than 120 voices came together from our Churches; and how good it was to see the eight hundred and more of our people

gathered with enthusiasm to listen to their own choir! So successful was the event that it was soon agreed to repeat it twelve months later.

Originally we had talked of raising £5,000 in five years; but almost as soon as we met to launch the appeal in earnest we decided that we must "go all out" to gather the money in a much shorter time. The idea of our Homes went right to people's hearts and stirred their imaginations as nothing seems to have done before. Churches set themselves targets according to their membership and means, and they set them generously high.

A public meeting in February, 1945, had been used to launch the appeal. By June £2,500 was in hand. In January, 1946, £4,000 was in the bank or otherwise invested. By the beginning of April several Churches had secured, or more than secured, their targets, and the initial total of £5,000 had been attained. More wonderful still, a large house on the edge of Rugby, which one Committee member had suggested as the ideal place for our purpose if it ever came on the market, but which the owners had twice assured us was not for sale, was announced to be auctioned. The Committee inspected the property, and all agreed that we should not be likely to find anything so good for a long time. We decided to bid up to £8,000, arranging for a mortgage to cover what we had not got. We hoped and prayed that we might secure a place we all fell in love with, and in which we could see such possibilities; but we hardly dared to expect. A wealthy body had also cast longing eyes at the place as a maternity home only a few months earlier, but it was not then for sale, and now (praise be!) we heard that they had a week or two before made a purchase elsewhere; so we were spared that powerful competition. The day of the sale arrived, and the writer had an engagement out of town. Returning late that night, he rang up another member of the committee to enquire the result. The news he received led to an exclamation of delight and a deep prayer of thankfulness. Bilton House was ours, and for only £6,600.

We met in the Baptist Church on the evening of 12th April to give thanks to God and to approve of a provisional Committee of Management. That night the Baptists, the largest Free Church in the town, as the result of a second Gift Day, reached their total of £2,000, only a few hours after the Congregational Church had been able to report passing its target of £1,000. The Methodist Circuit, with three main town Churches and a number of smaller ones, had some £1,500, and the Superintendent minister expressed confidence that they would reach £2,000 before they finished. The smaller causes of the Salvation Army and Society of Friends had each contributed a worthy sum for their relative strength. As one speaker put it that night, we were "on top of the world".

Possession of the house was given in early May, and by that time we had found an ideal Matron in Mrs. Alison M. Bailey, daughter of a Congregational minister and widow of a Congregational deacon. A nurse, trained at St. Thomas's Hospital, an excellent housekeeper, and above all a gracious and lovable Christian lady, Mrs. Bailey created the right atmosphere from the start. A cook, a maid, a gardener and a handyman, ready to work in house or garden, completed the staff. A busy time followed with decorators, plumbers and electricians in possession. The House Committee under the chairmanship of a Salvationist business man superintended this side. Meanwhile the Selection Committee, with the Congregational Minister as Chairman, was dealing with the applications of those who desired to be the first residents. The Baptist Minister had presided over the Appeal Committee all through, and now became Chairman of the Committee of Management. There could not have been a happier and friendlier spirit in all the committee work, and the Churches have come closer together than ever before through common effort.

In July the first residents, two men and three women, came to Bilton House, and were comfortably installed by the 13th, when, defying superstition as good Christians should, the Committee had arranged for the official opening by Dame Elizabeth Cadbury. Once again Heaven smiled upon us, and we had one of the few perfect summer afternoons of the year. Many hundreds of people assembled on the lawns, glad of the shade of some of the fine old trees around and appreciating the exquisite beauty of the rose garden. Proceedings began with a service, the house being dedicated "in memory of those who have suffered and died in war, and in gratitude for our own happy homes . . . that it may be a home for aged people, bringing friendship and glad fellowship to the lonely, rest to the weary, care and comfort to those who could otherwise have little of them". Our Chairman outlined the steps by which the recognition of a need had led to a vision, the vision had hardened into a resolution, the resolution had issued in an appeal, and now this had produced the reality by which "displaced persons" were given a real home. Alderman Mellor, J.P., a former Mayor of Rugby and one of the first residents, expressed their thanks for what had been done, and said this was a real answer to people who were continually asking, "What are the Churches doing?" After the Mayor and Mr. W. J. Brown, M.P. for Rugby, had voiced their congratulations and good wishes, the Rector of Bilton welcomed his new parishioners, saying that the young men (the Committee) had seen a vision and had provided a lovely place where the old people could dream dreams. Dame Elizabeth, herself a fine example of upright Christian old age, then opened the lounge doors and led the way into Bilton House. She expressed

delight with all she saw, as indeed have all visitors to our Home. But quite a lot has been done since, and readers will like to know what has been provided for our aged friends and a little about them.

On the ground floor we have a pleasant communal dining-room looking out on a small water garden with lily pond stocked with goldfish. This is furnished with small tables, chairs, and sideboard in dark oak, a gift from admirers of the late Sister Denise, who did such good work among the women of Rugby. A large lounge, furnished with attractive and comfortable armchairs, opens on to the lawns. Matron's sitting-room is beyond this lounge, and between these rooms is a particularly light and cheery room reserved for a sick room when that may be necessary. The kitchen is commodious and well appointed, and a bright and cosy staff sitting-room lies behind it. On this floor are also butler's pantry, store-room, scullery and cloakroom, while the largest room of all has been partitioned to form four cubicles, three of them the bedrooms of ladies who are blind or almost so and the fourth occupied by a younger lady (only 65) with good sight, who assists the others when they need it. There is a good space around the fireplace for sitting, and a bathroom has been constructed beyond the room. On the first floor, apart from Matron's bedroom and a small bedroom adjoining, allotted to her for family or visitors, there are three double bed-sitting rooms, four single bed-sitting rooms and three bathrooms. On the second floor are bedrooms for cook and maid and three double bed-sitting rooms for residents, besides a bath-room. Several of the rooms have hot and cold water laid on.

We have just allotted the last places in our Home, which will now have nineteen residents, made up of three married couples, four widows, six spinsters and three widowers. In our trust deed fifty-five is named as the minimum age for admission, but so far the youngest is sixty-five and a dozen have passed four score.

Residents normally furnish their own bed-sitting rooms, which gives them a real sense of being at home, and they love to have around them things which have long been treasured possessions. The ladies look after their own rooms in most cases, and are often glad to share in some of the chores common to the house. One of them is a trained nurse, and is ready and able to be left in charge when Matron is out or away. We are not, unfortunately, able to care for chronic cases of illness, though we look forward to the day when we shall be able to build on two or three small wards as a nursing home. There is ample room for this by utilizing the extensive stabling and garage accommodation of the house; so that the lovely gardens need not be diminished. The kitchen garden is sufficient to provide the house with almost all vegetables required apart from maincrop potatoes. The property in all is $2\frac{1}{4}$ acres.

What of the cost of maintenance? It is too early yet to be able to speak with assurance; but it looks as though the £40 per week we originally estimated as the running cost is going to cover us. Residents pay according to their means, some well below the cost per head and some well above this. The Public Assistance authorities, directed by the Ministry of Health, are ready to make it possible for any old age pensioner to pay 28s. per week to a Home of which they approve and to retain 5s. as pocket money. We are glad that we have not had to refuse any applicant admission on financial grounds. Our income will be added to by annual subscriptions from friends in the Churches, box-holders and the like. The ladies of the Churches get tea every day in pairs, and have, in case of staff shortage, done other household jobs.

We have already been able to knock £1,000 off our mortgage, and we shall not rest until the remaining £2,000 has been cleared. Meanwhile we are abundantly rewarded for the efforts made by seeing the transformation effected in the folk who have come to live at Bilton House. We have watched them lose sad and anxious looks, improve in health and in spirits as they find they are now wanted and really at home, and we find a visit to them a tonic indeed as we listen to their gay laughter and see their happy faces. We are sorry we cannot take elderly people from other places than Rugby. We hope, however, that what has been done here may be an incentive to other towns to go and do likewise, and establish other "old folks at home".

Nervous Disorders and Character, by Professor J. G. Mackenzie, of Paton College (Allen & Unwin, 5s.), is to be warmly recommended to all who deal with human nature, and to ministers of religion in particular. It is an excellent piece of pastoral psychology. Most books on pastoral psychology are inadequate: either superficial or written purely at the intellectual level of the application of textbook psychology to the cure of souls, and by men who have little or no "clinical" experience. Professor Mackenzie writes out of a long experience of the complex problems of people with disturbed personalities. Behind his experience lies a grasp of psychological theory that keeps pace with the rapid developments in this field.

He deals adequately with the movement beyond what has been called the "buried treasure" school of hunting out complexes, and the biological psychology that is tied to instinct theories; on to the sociological and more human approach of character-analysis as seen in Karen Horney and Erich Fromm and Neo-Freudianism. His application of this psychology to the religious life is valuable, and we shall look for more from him on this subject. One might join issue with Prof. Mackenzie on some points. His definition of pastoral psychology is so comprehensive that under present conditions of ministerial training and "running a church" few men have any chance to master this art. Yet that is perhaps more due to a defect in our conception of the ministry and the Church, than a defect of this book.

H. J. S. GUNTRIP.

"ELMWOOD"—AN EXPERIMENT

By Hector Macdonald

"Elmwood" is a triumph for the Congregational Church Meeting, a vindication of the belief that a community of men and women, under the guidance of the Holy Spirit, can be led into adventure and can dare hazards that would otherwise be beyond their faith.

In the New Year of 1941 the accountant of Soho Hill Church, following a request from me, drew out a report which attempted to forecast the financial and numerical position of the Church ten years hence, that is to say, in 1951. It was a splendid report, reviewing the changing city development, particularly as it affected our own neighbourhood, town planning proposals, the nature and length of the property leases of our immediate neighbours, the steady decline in our Church membership, the consequent decline in our financial resources, and the steady incline in expenditure due to the rising cost of living, on the one hand, and the increased cost of fabric maintenance in an old building, on the other. The final recommendation in his report to the Church meeting was that the Church should, at some early and convenient moment, sell the buildings, due reference, of course, being made to the Trustees and the Charity Commissioners.

The surprising and daring reply to this report was a unanimous, enthusiastic, and full decision of the Church members to fulfil the recommendations of the report. The accountant was duly appointed as agent for the Church, to secure the full advantages of the Trusteeship, and to effect the sale. It was also resolved that the sale should not be effected with a primary view to the largest sum obtainable, but with a view to the greatest measure of dignity with which the sale could be transacted.

Some tentative overtures were made by the agent to several possible buyers in the city, without result. Then, almost miraculously, most certainly providentially, an approach was made by Messrs. Joseph Lucas, Ltd., who eventually bought the buildings for precisely the amount of money at which the buildings and land had been valued on our behalf by private valuation. The transaction was conducted with the utmost friendliness and due regard to the nature of the sale. The school-rooms were converted into a Y.W.C.A. Hostel, and as such were used for the remainder of the war. They are now in process of being adapted as a Social Centre for the same firm. They are, in fact, being used for the very purpose that we had often considered should be our purpose, had we enough money. A far better job on the purely social level is being done than we could have hoped to perform.

The Church meeting was kept in touch with the transaction at every stage, and excitement at those meetings ran very high. At times there were sessions more solemn and secret than a Cabinet Meeting in time of war.

When the transaction was completed, Messrs. Joseph Lucas, Ltd., gave us every consideration. A date for the evacuation of the premises was agreed upon, and in September, 1941, we held our final services in our old, beloved Church, now denuded of much of her furniture and fittings and looking a very sorry picture. I had obtained special leave from the Army in order to be present at and to conduct these services, for I had, between the time of the decision to sell and the actual sale, been offered a Chaplaincy in His Majesty's Forces, an appointment I was most ready and anxious to accept. Could any Church have had a more challenging test of its faith and strength than to be deprived of both minister and Church buildings at one and the same time?

Soho Hill stood that test magnificently. The Church members accepted the offer of the use of a hall in the neighbouring Swedenborgian Church for Sunday morning services, and the use of the Parish Church of St. Michael for Sunday evening services. The organizations were transferred to houses of the Church members, as were also the treasured vessels of the House of the Lord. Communion vessels, Bibles, books, musical instruments, furniture, and indeed all the prized possessions of Soho Hill went into temporary storage in this way.

Early in 1942 an approach was made to the Unitarian Church in Gibson Road, Handsworth, for the use of their premises on a rental basis, and Soho Hill moved into premises that were to be 'home' for the next four years. The use of the premises extended to week-days, and a number of the organizations were able to move back under the same roof as the Church. Soho Hill kept together here in an amazing way, and succeeded in holding its head high among the Birmingham Congregational Churches. Gibson Road was a period remembered by many with affection, and by some as their first contact with Soho Hill.

Meanwhile, the deacons kept in mind the eventual site for the permanent home of Soho Hill. It was generally agreed that somewhere reasonably near the old site was desirable, partly to keep in touch with the many friends who still remained in that vicinity, partly for fear that a Church too far away from the old spot might not survive the drastic change of personnel. But, by a remarkable series of disappointments and rejections, the Site Committee was driven nearer and nearer to the position that we all now know should have been in our minds all the time. One site after another was inspected and turned down for one reason or another, until "Elmwood" came within the scope of consideration. The chief

charm of "Elmwood" in the first instance was the very considerable amount of land, some 3¼ acres. That there was a house there, a large Victorian dwelling of some 22 rooms, was hardly the point. Then it seems to have been realized that, by removing two walls on the ground floor, a large hall of at least the same proportions as the Church at Gibson Road could be constructed, whereupon "Elmwood" became an interesting proposition. The final thrust was given in January this year, when the friends at Gibson Road (and we are proud to call these fellow Christians our friends) asked if it was possible for us to find an alternative home, as they wished to resume a fuller programme of their own work in the Church. It was now evident that "Elmwood" *must* become a Congregational Church.

Through the good offices of the Trustees, who had appropriately invested the proceeds of the sale of our old buildings, "Elmwood" was purchased for a sum of £5,000. On 20th April the builders began their work, on 2nd June Soho Hill moved in for worship, with the builders' equipment still all around the congregation, and on 16th July "Elmwood" was officially opened by the Deputy Mayor of Birmingham, and dedicated by the Moderator of the West Midland Province in the presence of a very large and distinguished company.

Since that opening day Soho Hill has not once looked back, nor doubted the wisdom of this venture. The success of "Elmwood" has been astonishing, and the prospect for the future is entrancing. Already 27 new members have been added, 20 more are awaiting instruction, and the little chapel, which seats 182 people, is packed morning and evening, often to overflowing in the evening. On Harvest Sunday we held two services in the evening, one at 6.0 p.m. and one at 7.15 p.m., and were packed for both. It was thrilling to watch the two congregations pass each other as one filed out and the other in to Church. The financial situation in "Elmwood" is most gratifying, with collections more than double what they were a year ago. Our Young People's Group is now reaching the 100 membership mark, our Juvenile Club is drawing close on 150, the Women's Club has a growing membership which now stands at 75, the Sunday School is rising to 200, the canteen—but I had better tell you more about the set-up of "Elmwood" or you won't understand.

"Elmwood", as I have already said, is an old Victorian mansion situated in 3¼ acres of what was once cultivated garden. We are attempting to restore the garden to its original beauty, because old Soho Hill was in Hockley, where a garden would have been an unusual glory. Now we have one that is a veritable oasis of peace in this industrial city, and it is very stirring to see people arrive early on Sundays for the simple pleasure of fifteen minutes

in the garden, among the lovely trees and shrubs, and, above all, in the peace that it provides. There are great possibilities in our garden at "Elmwood", and we hope to exploit them.

The house is very large, with what were 22 rooms until we made the alterations. The Army had been in occupation for some six years, and had left the house in a very dilapidated condition. But faith and vision have worked wonders. We started with a picture of what we wanted to do, and I think it is true to say that we have very nearly completed that picture. As you enter the house you come into a large hall, oak-floored and very dignified in appearance. Real mahogany woodwork, a large mahogany fireplace and a large leaded-light window give it a very pleasing appearance. This is used as a crush lobby for the congregation to gather in on Sundays. We quite rightly named it crush, for that is what it is after each service. Here the talkative ones exchange the weekly news; here the canteen is served on week-days to the various organizations using "Elmwood" (for we have two lovely kitchens, with plenty of hot water, gas cookers, a china pantry that is the delight of the ladies, and we have a serving hatch built into the crush lobby wall from the kitchen, so that a canteen is easily provided in this way). We also use the crush lobby for suitable publicity displays on Congregationalism and the L.M.S., and we also are providing there a small bookstall with Congregational literature.

On the left as you enter, and occupying the whole ground floor on that side is the Church, or as we prefer to call it, the Sanctuary. A suitable apse at one end holds the Communion Table, on which is a simple wooden cross, and over it, always burning, a light that shines down on to the cross. The Sanctuary is open from morning till evening. The minister's and deacons' chairs are arranged around the table and a simple lectern, from which the preaching as well as the lesson is delivered, completes the furnishing of the platform. The platform, by the way, is made out of timber that came to England from America around some of the Sherman tanks they sent us during the war. The Sanctuary floor is covered with coconut matting to preserve the quietness which seems so right in this beautiful little Church, and the main body of the hall is lighted with leaded windows similar to those in the crush lobby. We have recently added a stained glass panel in the window to the memory of that great servant of Soho Hill, George W. Lewis. We have a very lovely organ that was given to us, and the decoration is cream and brown, with brown plush curtains behind the Communion Table and at the sides of the platform, ready to be drawn across when it is necessary to use the hall for other and less worshipful occasions.

I cannot over-emphasize the value of the ever-open Sanctuary. I spend a good deal of time at "Elmwood" these days, as I shall shortly explain, and I have seen postman, gardener, Corporation

official, mother, daughter, mourners, and givers of thanks, offering prayer alone and undisturbed in this place at odd hours in the week. It means a great deal to a great many, and we all love it already very dearly.

The ground floor of "Elmwood" is completed with kitchens and cloak rooms, all decorated in bright new colours and looking very attractive.

The first floor up is very commodious. Here is a large room, known to us as "Number 15", and that was at one time a music room. It has soundproof walls and floor. It will seat about 80 people and we use it for Primary on Sunday afternoons, for games room, Youth Room, the Women's Club, the Girls' Life Brigade, and indeed every day of the week.

On the same floor is the Deacons' Board Room, which is used by quite a lot of other people as well, the Caretaker's self-contained flat of four rooms, the office (a most useful room with safe, notice boards, cupboards, and the beginnings of a card index that we hope will eventually cover all our people and all our work), and above all, the minister's consulting room. This is unlike most of the uninhabitable rooms called "Minister's Vestry", a lovely room, which the members have furnished for me with most delightful furniture, a soft carpet for the floor, a splendid oak desk, well chosen chairs and pictures, and plenty of window light. For four mornings a week I am at the desk ready to receive enquirers, and of course, most evenings. And it is working. Folk are getting to know that I am there and are dropping in to see me about their troubles and their cares, their problems and their doubts. It is as near the experience that I had so regularly in the Army as I have yet had in a civilian pastorate. I believe that this side of my work will grow into very considerable proportions.

There is another floor yet, and here we have store rooms, and, when we can obtain additional licences from the Ministry of Works, who have been very sympathetic indeed to us up to the present, more rooms for class work, *etc.*, with emergency fire escapes built down to our very large yard. A tall tower adds an ecclesiastical touch to the whole building. We have a very large garage, which we hope to convert in the next few weeks into a games hall, and then for the time being we shall have to stop our additions to our House.

You may be wondering where we got all this lovely furniture and the money to pay for it all. I am afraid space will not allow me to tell the whole amazing story. We opened a fund last year for the furnishing of our future, and then unseen, Church. In February of this year it was some £120. We simply announced that we now needed additions to that fund, and on 16th July, our opening day, it had risen to £1,212. It is still rising. We held an "Elmwood

Fayre and Fellowship" on 12th October which produced £325, while the Congregational Christian Churches of America have promised us £500, so that the Fund now stands at £2,040. As to the sources of supply for the materials, we have nick-named "Elmwood" "Miracle Mansion", for everything that we have needed has come, often from the *most* unexpected sources. Of one thing we are absolutely certain, and that is that the Hand of God is in it all.

The district around us is, of course, a very fruitful field for new work. We are some three miles from the centre of the city. We are on the brow of a hill overlooking two very large housing estates. While the Church itself is close against property of the upper income class, the housing estates represent the middle income groups. Then at the bottom of the hill is a community of the working-class type, so that we have a very good cross-section of the community to serve. All groups are represented in the response that we are getting. That response is most gratifying, and we are all tremendously thrilled with the plans for the future. We propose in due course to offer a prize for an architectural design for our new Church, and later still, to build it. But we shall never part with our "Elmwood", our Social Centre and our House of Help, and certainly never with our little Sanctuary.

We have already witnessed moving scenes at "Elmwood", and watched God drawing men to Himself, but I think the loveliest illustration of this comes from our opening day. We had to hire microphones and loudspeakers and have a radio engineer on the spot for the somewhat complicated ceremonial service that I had devised. When the evening meeting ended, a meeting that we were able to have on the lovely stone terrace at "Elmwood", looking out on the gardens, the engineer came to me, and then to one of my deacons, to thank us for the privilege of being there in that lovely place, in that atmosphere. "I think", he said with obvious sincerity, "that I must join the Christian Church after today, for I have been very deeply moved by all that has been said and done".

I realize that I have told you nothing, having said so much. Who shall tell of the men and women behind this story, of the faith and the sacrifice and the prayers, of the arduous days of pilgrimage my people had to make from Soho Hill to Hamstead Hill, of their daring and their boldness, of their hard manual labour to bring "Elmwood" into being in two and a half brief months? I can only say they have excelled anything I have ever known in my experience as a minister, and I pay my humble tribute to their outstanding greatness. If "Elmwood" has a distinctive spirit, it is their spirit, if a distinctive message it is the message that the Congregational Church Meeting is not dead—it is a live real thing, if only we will take the Lord at His word, "Lo, I am with you to the end of the world".

MUSIC AND WORSHIP

THE ORGANIST—HIS RESPONSIBILITIES AND OPPORTUNITIES

By Cyril S. Christopher, Mus.D. (Dunelm.), F.R.C.O.

> Lose no opportunity of practising on the organ; there is no instrument that so quickly revenges itself on anything unclear or impure in composition or playing as the organ. —*Schumann.*

> If an organist is a master of his instrument I rank him amongst the first of virtuosi. —*Beethoven.*

Complete fulfilment of the duties of a Church organist, as distinct from those of choirmaster, implies the acceptance of responsibilities and the grasping of opportunities, however humble the position may be. Often—far too often—does the organist meet with serious difficulties and bitter disappointments, most of them unknown to the congregation, but it is indeed a grim situation that has no sprinkling of opportunities. Rarely do they come unsought, and, on occasion, it may not be unprofitable to ask whether the search is always conducted with the necessary diligence and to what extent any discoveries are utilized. The oft-debated question of amateur versus professional is irrelevant. Although the Church would do well to give its musicians such financial encouragement as would lead to the attainment of professional qualification, it is not so much a matter of status as of ideals. The Church owes a good deal to the amateur, and some of the highest standards are set by him, while among professionals it is, unfortunately, not difficult to point to cases of lamentable failure in the pursuit of ideals—ideals enthusiastically acclaimed at an earlier stage of their career.

In the forefront of his responsibilities the organist must place: (1) to acquire and maintain an adequate standard of organ playing—technique; (2) to offer by his choice of music that which can be regarded as worthy of its high purpose—and that only; and (3) to see that his playing is never allowed to pass beyond the bounds of discretion and good taste—erring on the side of severity. All this calls for sound judgment, firm conviction, hard work, and at times not a little courage, but it is a healthy and progressive state. What is the alternative? To follow the 'line of least resistance', and lean on someone else whenever possible; a thoroughly unhealthy state ensuring speedy deterioration and ultimate failure. Technique is placed first because it is an indispensable means to a most desirable end; without it choice of music is limited, while taste and discretion

cannot be properly exercised. The higher the standard of attainment the better. Even so, virtuosity is not the goal, but a technical equipment fully equal to the musical demands of a religious service is surely to be desired by all concerned. No organist should rest satisfied with anything less. How many renderings of quite simple anthems miss their mark through faulty accompaniment? What have congregations been known to endure by reason of an underestimate—or absence of estimate—of the care and attention necessary to hymn-tune playing? In his choice of solo music, and according to the sensitiveness of his renderings, the player will not only reflect his own attitude to religious worship, but exert considerable influence on the congregation—ultimate, if not immediate. Whether that influence is desirable or undesirable is a responsibility of the organist.

Of opportunities, three at any rate are common ground. *First:* To make a substantial contribution to the atmosphere of worship —a contribution which cannot be made by anyone else. *Second:* To strive for a higher standard of music associated with religion by joining in the fight against the crude, mediocre, and unsuitable. *Third:* To exhibit the true characteristics of the organ and organ music, in opposition to the false scale of values set up in recent years. There are, no doubt, additional openings in individual cases, but these three will absorb most of the available energy for a very long period. S. S. Wesley spent a good part of a lifetime on similar lines, to the lasting benefit of Church music, and Bach was not to be deflected from his lofty aims by the complaints of the Consistory Court at Arnstadt, the bickerings in the Reformed Church at Muhlhausen, or the insuperable difficulty of pleasing that 'triple alliance' at Leipzig—the Rector of St. Thomas's, the Town Council, and the University authorities. Sincerity of purpose and an abundance of enthusiasm are indispensable qualities. Of the latter there is no lack among organists; quite often it is the only thing that keeps them going, though the direction of its application is too frequently open to question.

It is in a dual rôle that the organist assumes his responsibilities and spreads his influence—that of accompanist and solo organist. The former embraces hymns, psalms, canticles, anthems, *etc.*, and the latter voluntaries and interludes. It may be helpful to consider each point in turn.

The idea of an accompanist as one of the 'lesser breeds without the Law' is obsolete, or should be. Any lingering doubt will be immediately dispelled by a perusal of Gerald Moore's *The Unashamed Accompanist*. Apart from any unfairness to the composer, defects in a solo performance will mar the work of one individual only, but at least one other will help to pay the price of an inefficient or careless accompanist. In Church, whole bodies of

singers will be concerned—choir in the anthem, and both choir and congregation in hymns, *etc.*

ACCOMPANIMENT OF HYMNS, ETC.

The treatment of hymn-tunes falls naturally under three headings: playing over, leading and supporting the congregation, and variety. But two preliminary observations call for notice: (1) pace will depend upon the nature of the particular hymn, the acoustical features of the building, and the size of the congregation. The organist's 'mood of the moment' should certainly be ruled out as a deciding factor, and (2) all repeated notes in the melody should be played—not sustained, as frequently happens. This will discourage the congregation in their tendency to drag. Such treatment does not apply to parts other than the melody, but it is unwise to go to the opposite extreme and sustain everything possible. Discretion is necessary. Impose the test: 'Is the rhythm becoming clogged, or the phrasing obscured?'

Playing Over

Here should be indicated the pace at which the hymn is to be sung. To announce at one speed and expect the congregation to begin at another is both unreasonable and disturbing. So is an indefinite pause between the playing over and the first verse, to enable the organist to prepare a suitable stop combination; this should be arranged beforehand. It is rarely necessary or desirable to play the whole of a tune; two lines will usually suffice, the first and another, and not invariably the first two, but the point of cessation should lead comfortably to the beginning of the first verse. Distinct and satisfying tone is called for; Swell or Choir Diapason without pedals, using clear four-part harmony is admirable. Some other scheme might find justification in particular circumstances, such as the assembly of a large congregation on a festival occasion, when a heavy unison announcement of the first line of *Old Hundredth* would be appropriate. 'Solo' announcements are rarely convincing, and frequently distracting, while the use of fancy stops for this purpose has little to commend it.

Leading and Supporting the Congregation

The starting note has not been entirely driven from the scene. It is still defended on the ground of ensuring a prompt attack by the congregation, but, unless special training has been devoted to it, their entry is usually as far behind the first chord as if the note had not been sounded. Moreover, if a body of singers can be so schooled into prompt action upon hearing a chord, what is the point of a starting note? It is slovenly and a waste of effort.

To preserve the unity of a hymn it is necessary to maintain a

steady rhythmic swing from beginning to end—from the first chord of the playing over to the last chord of the Amen, and the only appropriate place for a *rallentando* is the end of the last verse. Even between the verses it is wise to assign a definite time to the pauses; if they are unequal or too long, unity is destroyed. Two beats to each chord of the Amen will save an untidy ending. The addition of power, and more power, in an endeavour to preserve rhythm is mere bullying; other and more effective methods are available—the drawing of a light 4 ft. stop instead of another and heavier 8 ft., careful attention to the details of phrasing, and, as a temporary measure in obstinate cases, a few detached chords. Congregations tend to lean on organ tone. If it reaches them as a shapeless mass, insufficiently broken up and lacking in definition, their singing will become unrhythmic; and organ playing takes on an indefinite, shapeless, and ultimately unbearable aspect when the organist displays a rooted objection to allowing his fingers to leave the keys—even for a split second. Cinema organists know better than this! There is a use for powerful tone in hymn-playing, but as interpreter, not disciplinarian. The use of the entire compass of the pedals, instead of an almost exclusive use of the bottom octave, will afford some relief, especially if the only available pedal stop is of the 'booming' variety. The joining of verses by a sustained pedal note or manual chord is a wearisome and inartistic practice; so is the pedal 'hang over'—a retention of a pedal note after manual tone has ceased. The release of a final chord piecemeal—a note at a time, usually from the top—is no better.

Variety

There would appear to be no reason why all the resources of a modern instrument should not be utilized as a means of interpretation. Any scheme of expression, however, must proceed on broad lines, following the general sentiment of the hymn, and showing a feeling for climax. There should be a spreading of effect, no word painting and no sensational features. 'In life (*ff*), in death (*pp*)' is a very familiar example of how not to do it, and the almost undisturbed emotional level of 'Dear Lord, and Father of mankind' presents a real problem in the matter of accompaniment—how to steer between monotony and cheap effect, and maintain unity in variety. The transition from the penultimate to the last verse of 'Strong Son of God, immortal Love':

> May make one music as before,
> But vaster. We are fools and slight;

is difficult to negotiate without producing the effect of a bad gear change. By omitting these two verses the editors of *Songs of Praise* have provided the only effective solution. Such cases are

exceptional, and the majority of hymns will, on examination, reveal a plan on which breadth of treatment can be maintained. Responsibility for its discovery will rest with the organist. The scheme will include the Amen, which should be treated in relation to its context, and not, as a matter of course, played softly.

Apart from tone amount, varying degrees of brightness can be let into an accompaniment through a discreet employment of 4 ft. and 2 ft. stops, and even Mixtures. There are also occasions when darker moods may be suggested by a sparing use of 16 ft. tone. In both cases a keen sense of proportion is needed as a safeguard against abuse. The value of tone-colour—contrasting of diapason, flute, and reed tone—is apt to be lost sight of, and, notwithstanding a certain risk of excess, there is opportunity in this field for a more imaginative handling than hitherto.

Means of variety other than those of tone amount and quality are, of course, both possible and effective; but they have to be used sparingly, in an efficient and natural manner, and as details of a larger scheme of interpretation inspired by the words. Their effects are in inverse proportion to their use. A counter-melody may be added above the original harmonic basis. Parts may be inverted, and a sufficiently melodious Alto or Tenor line brought to the top, for either a whole verse or portions of it. Unison verses may be treated with varied harmonies; but the long-suffering congregation cannot be expected to take kindly to a display of the organist's powers in this direction, neither can they be allowed to become the victims of his experiments. He must be sure of his ground, technically and artistically; if not, he will be wise to consult Dr. Eric Thiman's *Varied Harmonies to Hymn Tunes* (Oxford University Press), and play from some published collection of tunes so treated, until the requisite knowledge and skill have been acquired. Nevertheless, the congregation is not the body to decide the moment at which it can be said that safe ground has been reached; this is for the organist, but there must be no 'wishful thinking'—he must be honest in self-examination and respectful to his hearers. The late Sir Edward Bairstow's *Organ Accompaniments to the Unison Verses of Twenty-four Hymn-tunes from The English Hymnal* will be found useful. An occasional unaccompanied verse affords contrast and relief, and the same can be said of a verse without the pedals.

Full consideration of the accompaniment of psalms, canticles, *etc.*, cannot be undertaken within the space of a short article; it must suffice to say that, in general, the methods already outlined will be followed. There will be some modification of detail, notably in the direction of a supporting background reflecting the changing moods and sentiments.

ACCOMPANIMENT OF ANTHEMS, ETC.

The following is a convenient classification:

1.—*Accompaniments duplicating the voice parts,* with no additions, as in *O that I knew where I might find Him* (Sterndale Bennett). Here, the main essentials are: proper support for the singers, without overwhelming them; careful attention to phrasing, so as not to hamper the rhythmic flow; and a judicious selection of stops of a clear and satisfying quality. Forcing and sharpening on the part of the singers can often be traced to an unduly loud accompaniment. The use of additional organ tone to cover defects arising from lack of rehearsal is always a painful affair—not to say domineering, and no choir can hold its own against a badly phrased duplication of the voice parts on the organ. 'Woolly' toned stops will not help the singers in the matter of pitch, and reed tone soon palls.

2.—*Independent accompaniments* written specifically for the organ, and indicating the composer's ideas as to the amount and quality of tone to be employed. *And I saw another angel* (Stanford), *Save us, O Lord* (Bairstow), and *And Jesus entered into the temple* (Walford Davies) are familiar examples. In this class of accompaniment composers take it for granted that the necessary skill and care will be forthcoming from the organist, but 'independent accompaniment' is not another way of saying 'organ solo with vocal *obbligato*', and it has to be remembered that such accompaniments, while possessing a decided individuality, are but part of a larger scheme expressing the composer's inspiration.

3.—*Pianoforte accompaniments,* frequently adaptations from the original orchestral scores, as in the case of oratorio choruses; but some anthem composers use this method too. A rearrangement of the printed score is often necessary if these compositions are to sound effective on the organ; redistribution of chords, filling of gaps in the general lay-out, and substitution of idioms characteristic of the organ for those derived from other sources. Considerations of space preclude a more detailed discussion here, but the subject is exhaustively treated in *The Art of Transcribing for the Organ* (Herbert F. Ellingford).

VOLUNTARIES

In assessing the merits of an applicant for a post of organist, clergy, church councils, and committees would do well to take into account not only how he plays, but what he plays—his ideals as well as his academic distinctions. The Church needs musicians possessing something more than an adequate technical equipment; they must give evidence of a cultured taste and a sense of fitness in their selection of music. The highest qualifications are of little avail if sensitivity to musical values has been allowed to deteriorate,

and examination success regarded as a peak instead of another point of departure. When about to choose a voluntary, the player might with advantage ask himself three questions: 'Is its musical value beyond dispute?' 'Is it appropriate?' and 'Is it within my technical capacity?' Ambition has to be curbed by considerations of technique, and quality must also pass the test of suitability. Thus will many incongruous and embarrassing situations be avoided, and music become the 'handmaid of religion'—at least as far as organists' voluntaries are concerned.

It is inevitable that any discussion on organ music should centre around Bach, that great organist and Church musician, and greatest of all composers for the organ. Views are often extreme. 'Too much Bach' was a criticism recently put forward by an organist. 'Too little discrimination in the process of selection, and too many technically inadequate and unmusical performances of Bach' would have been nearer the mark, and under such conditions Bach suffers more than do the submissive and enduring listeners. On the other hand there are players whose devotion to the work of the foremost German master admits little else as being worthy of attention. This is surely a narrow outlook quite out of keeping with Bach's own practice, and a severe tax on the 'digestive' capacity of an average congregation. Bach has nothing to fear from comparison with any other composer. There is a wealth of suitable material in the Chorale Preludes, with which English organists are none too familiar, but some enthusiastic admirers of these inspired works tend to overlook the fact that many are founded on tunes and are illustrative of verses not very well known in England, although 'daily bread' to German congregations—a serious handicap to their full appreciation in this country. Perhaps we should get to know these tunes and verses better; but this involves arguments which cannot be developed here. There are, however, many instances where unfamiliarity need not present an obstacle to their use. Nevertheless, this leaves room for similar treatment of English hymn-tunes, a work which native composers have not been slow to undertake. Of the Chorale Prelude it has been affirmed that 'Bach said the first and the last words in this form', but new features shown in examples by Brahms, Parry, Karg-Elert and others suggest an over-statement here. Bach 'said the last word' in fugal writing for that matter. It is true that subsequent fugue writers have to be judged in the light of that supreme master, and it has to be a good fugue to be worthy of a place in a recital or as a voluntary, but one would not willingly forego certain new aspects offered by Mendelssohn and Rheinberger.

Introductory Voluntary: If the purpose of the Introductory Voluntary is to set the tone of the service which is to follow (and what other purpose is valid?), it will not be achieved through a crude

transcription of a song (the propriety of which may not always be above suspicion) or an ill-contrived version of a popular pianoforte piece on the one hand, or a dull, conventional type of *Andante religioso* on the other. Dullness is an unpardonable sin in music; a piece may be sad, or even tragic in mood, but never dull—at least, if it is, that is sufficient reason for banning it. Not all pieces bearing the title *Andante religioso* are to be so condemned. Alec. Rowley's example in D major makes an admirable introductory voluntary, as do Nos. 1 and 3 of *Six Short Preludes and Postludes—2nd Set* (Stanford), *Sursum Corda* (John Ireland), *Arioso* (Rheinberger, Op. 156, No. 2), and *Andante tranquillo* from *Five Short Pieces* (Percy Whitlock). Slow movements from the Sonatas of Mendelssohn and Rheinberger need no recommendation, and it would be difficult to suggest music better suited to this purpose than is the *Intermezzo* from the *Sonata in E minor* (No. 8) and the *Pastorale* from the *Sonata in D flat major* (No. 12) by the latter composer. Excellent use can be made of the Chorale Prelude, especially if one treating the tune of the opening hymn can be selected. In addition to examples by Bach and Brahms, Preludes on *Melcombe, Martyrdom, Eventide* (Parry), *St. Peter* (Darke), *St. Columba* (Stanford), *Dominus regit me* (Thiman), *Rhosymedre* (Vaughan Williams), *Old 124th* (W. H. Harris), *St. Ann, Abridge* (Alan Gray), *Martyrs, Cheshire, York* and *Southwell* (Charles Wood) are typical. As introductory voluntaries Nos. 1 and 2 of Herbert Howells' *Psalm Preludes (1st Set)*, and Nos. 1 and 5 of *Seven Sketches on verses from the Psalms* (Percy Whitlock) deserve wider recognition.

Nothing like a complete list can be attempted, but from a wealth of available material, of varying degrees of difficulty, the following may afford some guidance: *Cantabile* (Cesar Franck), Nos. 1 and 2 of *Four Short Pieces* (W. H. Harris), Nos. 1 and 4 of *Six Short Preludes and Postludes—1st Set* (Stanford), *Twelve Short Introductory Voluntaries* (W. G. Alcock), and *Allegretto in F, Andante Sostenuto in D,* and *Andante grazioso* (Alan Gray). The more modern idiom of the *Canzona* from *Sonata in C minor* (Percy Whitlock) and *Priere* (Jongen) need not be overlooked.

Interludes: Whether the effect of an organ interlude is towards unification or towards disruption of a religious service will depend upon the taste and skill of the organist. Extemporization on some fragment of melody already heard, or to be heard, is undoubtedly the most desirable procedure, but if this cannot be done convincingly it is better to substitute a carefully chosen piece, or a portion of one.

Some people object to the singing of a hymn during the collection but have no qualms about an irrelevant thrust from the organ at this point. The entreaties of a modern St. Paul 'concerning the collection' are so much waste of time and effort when his organist

follows with *Songs my mother taught me,* or Dvorak's celebrated *Humoresque;* in a proper context, each is good enough. Perhaps the perky rhythm of the latter is looked upon as a musical counterpart of the jingling coins, and the pathos of the former calculated to reach 'the hidden depths of many a heart', and, ultimately, many a pocket. There may, of course, be no thought at all, beyond that of selecting a tune with a popular appeal. In any case, these are methods associated with the box office, and the Church, surely, takes a higher view—or should do. The question of suitable organ music has already been discussed under the heading of Introductory Voluntary, and Extemporization will receive fuller notice later.

Concluding Voluntary: If it is conceded that the ideal Introductory Voluntary is of a preparatory nature, it is of no less importance that the Concluding Voluntary shall be in keeping with the spiritual atmosphere resulting from the preceding service—fulfil, and not destroy it. To 'play them out' is a traditional but erroneous view of this after-music, and there are conceivable occasions when not a few would gladly make a hasty, if somewhat undignified, retreat without awaiting a signal from the organ, if only the player's intentions were made clear beforehand—*Pomp and Circumstance,* or *Finlandia* after a solemn service, for instance. Even the great fugues of Bach cannot be played without some care in selection—circumstances allowing the *B minor* will not admit the *D major,* and so on. Nevertheless, there is fairly wide scope without giving offence, but there will be the question, not only of the musical quality of a piece, but whether the particular moment is the right one for playing it. In any case it is proper to 'round off' the service with a few quiet extemporary bars leading to the voluntary, and so avoid the devastation which is bound to accompany an immediate burst of tone from the organ. This kind of thing is not confined to recent practice. In the early part of the 18th century *The Spectator* complained:

> When the Preacher has often, with great Piety and Art enough, handled his subject, and the judicious Clerk has with the utmost diligence culled out two Staves proper to the discourse, and I have found in my self and in the rest of the Pew good Thoughts and Dispositions, they have been all in a moment dissipated by a merry Jig from the organ loft.

And, about the same date, another writer describes organists' attitude to the final voluntary:

> as if they played them [the congregation] out of a tavern, or out of an Ale-house, or, rather, out of a Play-house.

A survey of the sources of supply takes almost for granted the Preludes and Fugues, and the Chorale Preludes of Bach, and the many splendid movements from the Sonatas of Mendelssohn and Rheinberger, but there are also the shorter works of Rheinberger—pieces like Nos. 1, 11, and 12 of *Twelve Characteristic Pieces; Monologues* Nos. 1, 2, 10, 11, and 12; and *Solemn Festival* (from

Twelve Pieces, Op. 174). Turning again to Chorale Preludes by British composers, it will often be possible to choose one founded on the last hymn: *Dundee, Old 104th, St. Ann, Hanover* (Parry); *Winchester New, Hanover* (Thiman); *Song 22 of Orlando Gibbons,* the *Easter Hymn* (Stanford), *Old 124th* (Charles Wood), and a host of others. Comparatively few marches are worth playing, but *Nun danket* (Karg-Elert), *Allegro marziale* (Frank Bridge), *Marcia Eroica* (Stanford), *Alla marcia* (John Ireland), and *March on a theme of Handel* (Guilmant) are among the exceptions for which suitable openings will occur from time to time. Any list of the more 'healthy' types of concluding voluntary should also include Nos. 2 and 5 of Stanford's *Six Short Preludes and Postludes—1st Set;* Nos. 2 and 6 of the *2nd Set; Postlude in C* (Alcock); *Exultemus,* and *Sortie* from *Seven Extemporizations on verses from the Psalms* (Whitlock)—more advanced in technique and idiom; and *Psalm Prelude No. 3—2nd Set* (Howells)—very advanced.

Occasional Voluntaries—weddings, memorial services, *etc.:* There is room for greater enterprise here. Relief from the more hackneyed numbers is long overdue, and some of them might well be placed on the 'Retired List'. The works of Bach, Brahms, Rheinberger, Bairstow, Stanford, Harvey Grace, Basil Harwood, and others will yield an abundant harvest of replacements to those who will dare.

Extemporization

It is customary to regard extemporization as a heaven-sent gift. There is a modicum of truth in this, but not the whole truth. It has been told how

> Patience and perseverance
> Made a Bishop of His Reverence,

and that same combination will do much for the organist who desires to offer an efficient and musicianly performance *extempore.* Every organist should so desire, for, in the course of his duties, there will frequently arise occasions calling for just such an effort. How often is the unity of a service preserved through the ability of the organist to insert, spontaneously, an interlude of original and suitable music? And how often has the reverse to be admitted? In relation to this branch of their art, an attempt to group players will approximate to the following: Group (a)—those who can extemporize and make a good job of it—a small group; Group (b)—those who cannot, and, through no fault of their own, never will because they are temperamentally unfitted—another small group; Group (c)—those who cannot, but think they can—a rather large group, pouring musical platitudes and shapeless wanderings into the services Sunday by Sunday; a situation unintentionally, though not inaptly, described in the familiar lines:

Seated one day at the organ,
I was weary and ill at ease,
And my fingers wandered idly
Over the noisy keys.
I know not what I was playing,
Or what I was thinking then,

but two of the chords (tonic and dominant) are never 'lost'; and Group (d)—those who could, but lack confidence and fear to venture. Group (a) deserves recognition, group (b) sympathy, group (c) needs discipline, and group (d) encouragement. Many in groups (c) and (d) possess imagination and musical gifts of a sufficiently high order, but fail to give an orderly presentation of their ideas—the one through over-confidence and an absence of self-criticism, and the other from a sense of inferiority and fear of failure. To both, patience and hard work will bring within the bounds of possibility such skill as will cause shapely phrases to take the place of chaotic wanderings, and a feeling for balance and contrast to overcome one of clumsiness and monotony.

All that can be learned from a book will be found in Sawyer's *Extemporization,* and, in the earliest stages, *Melody-Making at the Piano* (Rowley and Tobin) and *Adventures in Improvisation* (Nicholls and Robin) will be helpful; but no amount of knowledge can take the place of a keen ear, constant observation and experiment, and a leaven of self-criticism. Not mere theoretical understanding, but aural perception of phrase-length, rhythmic force, harmonic variety, and balanced design are fundamental aims in the task of 'setting the house in order'.

The responsibilities of an organist are not to be ignored, nor undertaken lightly; neither can opportunities be met half-heartedly. Either course will result in a great disservice to the Church and the cause for which it stands, to say nothing of the loss of personal satisfaction and exhilaration which arise from the knowledge of a job well done. To 'think on these things' is a constant duty of an organist.

M. Georges Bernanos is a Frenchman, who, after Munich, went to Brazil to live down his shame but found instead his lost pride. His *Plea for Liberty* (Dobson, 8s. 6d.) is a series of letters written to England, America and France in 1941. He pleads with passion for a revitalized, heroic Christianity to replace prevalent mediocre religion.

An excellent little book on prayer, which ministers might well put into the hands of those who need help, is the Rev. Hedley Hodkin's *Five Finger Exercises* (S.C.M. Press, 2s. 6d.). The book is made especially attractive by Mr. Hodkin's gift of apt illustration. L. J. TIZARD.

PASTOR AND PEOPLE

[Under this heading competent writers will deal with pastoral problems which confront ministers in the course of their ordinary work. We invite readers to suggest subjects.]

ADJUSTMENT IN ADOLESCENCE

By Alan Maberly, M.A., M.B., B.Ch.

Adolescence is the period that bridges childhood and adult life, beginning at or shortly before puberty, and running on to a date that can only be vaguely defined. Some will consider themselves grown up by sixteen, but are more likely to allot a later age for others than themselves. In any event twenty-one constitutes the upper limit, when the individual comes of age and is entitled, in this country, to a vote.

There is one thing about which we should be quite clear. Adolescence is not the tail-end of childhood. It is the beginning of adult life. The adolescent looks forward, not backwards, and resents nothing so much as being treated as a child.

Puberty determines physical and sexual maturation, and is not susceptible to the influence of environmental factors. On the other hand, in mind and character the young person may be held back by prolonged or faulty education, or by over-protection in a sheltered life which prevents free association with others of like age. Thus we come at once to the main source of conflict during adolescence—the inner tension arising from the uneven development of body, mind and character.

While it is true that adolescence is a period of rapid growth which, as the man emerges from the child, would bring with it impulsiveness, moodiness, and some degree of instability, difficulties and symptoms would normally remain potential rather than actual, were it not for aggravating conditions in the environment and wide individual variations as between one and another. The marked rise in the numbers of young offenders during the last thirty years, accelerated during the war period, is not without significance, and investigations should be planned to discover the additional strains and stresses which may have been responsible.

We must remember that the age of the onset of puberty itself is subject to considerable variation, occuring normally some time between eleven and sixteen, with the average round about thirteen. All those, who come near the limits one way or the other, are faced, for this reason alone, with difficulties above the average, because the onset of puberty itself sets a barrier between those who have passed it and those who have not. In this way boys and girls may find themselves cut off from their contemporaries for reasons they do not understand. During this period the individual is continually discovering new feelings and fresh experiences, that call for a

re-evaluation and a re-orientation. It should therefore not be a matter for surprise that adolescents should show impulsiveness, inconsistency, waywardness and sensitivity. Uncertainty in relation to their own feelings brings with it insecurity, and the overconfidence, touchiness and dogmatism that go with it. Any outside circumstances that increase the sense of insecurity, such as illness or broken family life, will aggravate the instability and other characteristics of the adolescent period.

As the young person puts away childish things and reaches forward into the future, he has to break with the past, and his efforts to cut the ties which hold him will be proportionate to the strength of those ties. It is this aspect of development that is so often misunderstood by parents and others, against whom so much ill-feeling seems often to be quite needlessly directed. The child, who has always been dependent on the parents, feels the necessity to demonstrate his freedom not only by exercising his own choice and judgment, but by rejecting out of hand any advice given to him, irrespective of its value or the motive for giving it. The familiar rudeness of adolescent boys to their mothers is little more than a measure of a relationship that has remained too close to be tolerable or, in extreme cases, to be healthy. These reactions are natural enough, and parents should not blame themselves or their children for symptoms which will quickly pass, and may as likely be the expression of an inherent and transient instability of the individual concerned as the direct consequence of any fault in the environment or any mistake on their part.

Adolescence is a normal milestone in life and should be surmounted without any undue difficulty, and it would be as foolish for parents, teachers or any others having to do with young people, to anticipate and look for problems as to regard such problems that crop up as reprehensible. But this should not prevent us from recognizing that there are always those who are in very real need of help and guidance, if they are not to fall by the way or suffer needlessly. How are we to recognize those who are in need of help or likely to require it?

As has already been mentioned, those who reach puberty unusually early or late are likely to experience special difficulties, mainly because of their sense of social isolation. There may be physical reasons for precocious or retarded development, but these are rarely pathological in nature or outside normal limits. On the other hand, physical peculiarities such as a birth mark, a deformity or an undescended testicle may have similar consequences. In general it may be said that any characteristic, whether constitutional or acquired, sufficiently marked or unusual to single the individual out from his contemporaries, may give rise to marked adolescent difficulties and call for care in the choice of school or special guidance. The most reliable sign of strain sufficient to demand some kind of

interference is the failure of the adolescent to make friends and mix normally with his associates. This is not to say that every youth, who is shy or reserved or fond of his own company, requires assistance, but notice should be taken where there is evidence of solitariness, if it is the outcome of the individual's hostility towards the group or the group's hostility towards the individual, or just an inability to "join in". A feeling of being unwanted or unappreciated and misunderstood, or of grievance can so soon lead to hostility towards the world in general and so to delinquency.

If adolescent difficulties are to be minimized, the same fundamental principles must be observed in the handling of young people as apply in the education of all children. Of these the most important is that demands must only be made which are within the power of the individual to meet. Since the demands made in the home, in the school and in the outside world are those that the average boy or girl can be expected to satisfy, this principle is likely to be broken only for those who, for some reason or another, are not average. So often nothing is done, no exception made, until the individual shows obvious symptoms of distress or actual breakdown. This is both cruel and wasteful, but it will continue until parents and teachers are better informed on the nature and degree of individual differences and peculiarities, which lead to social maladjustment and demand special consideration.

For many years to come the task of helping the casualties to regain their mental health and grow into normal men and women will fall to clergy and doctors and those who are accustomed to considering human beings as individuals rather than in the mass. While it is true that everyone—child, adolescent and adult—is better left to fight his own battles and learn from his own experience, a little help at the first sign of breakdown is worth a great deal at a later stage, and intelligent anticipation of trouble before it comes may go far not only to prevent difficulties arising, but to guide the individual boy or girl past dangers of the existence of which they need never become aware.

It will be clear that many conditions can precipitate a crisis in adolescence, some of them constitutional and some of them environmental, the commonest probably being family disharmony with faulty home relationships, or a broken home, or when one or other parent has died. This means that the normal developmental process is interrupted or distorted and the relationship with the remaining parent is liable to be too close, and emotional weaning delayed or prevented altogether. One must also include here the only child, especially with elderly parents, who is denied the experience of sharing, with its associated jealousies and day-to-day conflicts by which character is developed as surely as is the body by regular muscular exercise. It would indeed be justifiable to hold that a family of three

is not really a family at all, and while the nursery school assists such a child in social adaptation, the school is no substitute for the home for normal emotional development in infancy. It is also inevitable that the only child is over-protected, receiving a surfeit of care and attention however much the parents may be aware of the dangers of doing this and do their best to avoid it. Over-protection must be distinguished from spoiling in so far as the first arises from the wish to provide a child with the most favourable conditions and to protect it from every danger, while the second implies that the child gets everything it wants too easily. Of the two, over-protection is probably the more harmful.

The existence of the unsatisfactory home serves to accentuate the normal adolescent's need for social outlets, but at the same time makes them harder to come by, and, if the difficulties are to be met adequately, it is probable that someone outside the family will have to take active steps to assist a boy or girl to find a satisfactory solution.

Apart from the unsatisfactory home, an unsuitable school or occupation is a very common cause of breakdown. This is usually linked up with a constitutional peculiarity of marked degree, but not necessarily an abnormality, of which an unusually good or an unusually poor intelligence is an example. The educational system makes some attempt to provide for the highly intelligent who obtain scholarships, and for the dull and backward who are given special coaching and other assistance, or alternative means of gaining success, but it is not unusual for a boy or girl to be misplaced and to be faced day in and day out with tasks that bore them or are too hard for them to perform however much they try.

These difficulties will be further aggravated if they are accompanied, as they often are, by other characteristics that are unusually marked in terms of physical defect or variation, or by precocity either in the physical or emotional fields.

The great impetus given to individuation in adolescence involves a heightened sensitivity both to conventionality and originality. The adolescent wants to stand out, but only in the right way which will gain admiration. This problem is exemplified by the socks and tie of just that purple hue which brings admiring glances, but not ridicule. The pre-adolescent is, on the whole, concerned solely to be like others, although this is more true of boys than girls. But after puberty the ideal becomes closer to that of a woman whose hat must be wholly fashionable but unique in its distinctiveness.

The more nearly average the boy or girl is by natural endowment, the more can he or she afford to experiment in individual idiosyncrasy of dress or behaviour, but it so often happens that the individual finds himself differing so much from others at the outset that he gives up the attempt to fit in and tries to make the best (or

the worst) of himself by grossly exaggerating the already existing peculiarities. It is when a reaction of this kind occurs that help may be required. In general the adolescent requires a widening of social contacts outside the family from which he may gain not only experience but a personal *valuation*. If he leaves school and goes to work, such valuation will be gained very largely from his sense of contributing to the community and of a recognition of his contribution in terms of wages—concrete evidence that he is no longer a child. If he remains at school it is desirable that some change should occur such as has always been provided when the boy goes from his small preparatory school to the very much larger public school community. In so far as the State has chosen eleven instead of thirteen for the change from primary to secondary education, it has ignored both physiological and psychological laws, but it is possible, if the need is recognized, to make alternative provision, as in the youth service, for what is required.

Another fundamental need is the opportunity for increased responsibility and independence. This comes automatically in leaving school and going to work. With the raising of the school leaving age it may be hoped that attention will be paid to this requirement of adolescence, which is not met in any other way by the academic syllabus. Otherwise it may be confidently foretold that frustration will give rise to the attempt to find an alternative source of satisfaction, probably in terms of anti-social behaviour. To be infamous is the next best thing to being famous, and it is always easy to obtain the approbation of one's fellows, particularly of those who are relatively immature, in this way.

Lastly it must be emphasized that the emotional security, afforded by a normal home background, and a healthy home relationship are as essential during adolescence as early on, if the individual is to feel his way into and to explore the outside world with confidence and with enthusiasm. It will only be possible to give up the old roots when the new ones are firmly formed. Nothing is more distressing than to be in the position of some adolescents who have no roots at all.

Where, therefore, help is needed in adolescence, it should be directed as far as possible in terms of correction of, or, where this cannot be done, in terms of compensation for, any defect or disability. Where the parental relationship is at fault, an outsider, whether teacher, club leader, clergyman or doctor, may act *in loco parentis* and give a helping hand as inconspicuously as possible until the adolescent is successfully launched into adult life. Where the school provision is unsuitable, a change in the right direction may be all that is required, and sometimes an introduction with the necessary personal persuasion, to existing social facilities may make a world of difference to a lonely, frustrated and rudderless boy or girl, who does not know what steps to take from his own resources.

BOOKS OF THE QUARTER

(The place of publication is London unless stated otherwise)

The Groundwork of the Gospels. By R. O. P. TAYLOR. Oxford: Blackwell. 7s. 6d.

An Aramaic Approach to the Gospels and Acts. By MATTHEW BLACK. Oxford University Press. 15s.

These two books approach the background of the Gospels from two opposing angles, and are evidence that there is still a very great deal of work to be done in the field of Christian literary beginnings. The thesis of *The Groundwork of the Gospels* (a posthumous work) is that the background of the Gospels is Greek rather than Aramaic, and that our notions of oral tradition need serious modification. The author combats the usual view that the teachings of Jesus were current orally in an unsystematic way for about thirty years until they were written down, and tries to show that in fact missionary teaching took a very definite form. Thus Mark's duties as the "attendant" of Paul and Barnabas (*Acts* 13^5) resembled those of the Chazzan in his function as a teacher in the synagogue school. He had to consolidate the missionaries' preaching by teaching converts to remember the *Chreiæ* (in Greek rhetorical education records of a saying or deed of some definite person). In his Gospel Mark preserves similar *Chreiæ* of Peter. But the case is over-stressed, and oral tradition cannot thus be limited to a rigid teaching method. That the original language of Jesus' teaching was Aramaic and not Greek has been abundantly proved, not by the balancing of probabilities, on which this book largely relies, but by the linguistic studies of Dalman, Burney, and others.

Dr. Matthew Black, who is an expert in the relation of Semitic studies to the New Testament, carries a stage further the task of a distinguished line of predecessors. In the space available it is only possible to mention the main conclusions of *An Aramaic Approach to the Gospels and Acts*. (1) To the question, Where is the language nearest to first century Palestinian Aramaic to be found? Dalman, Burney, and Torrey have replied, In the Aramaic of the Targum Onkelos to the Pentateuch and of the Targum Jonathan to the Prophets. But this is largely literary "hebraized" Aramaic. In 1930 Kahle published fragments of a Palestinian Pentateuch Targum from the Cairo Genizah, dating A.D. 700-900. These fragments not only differ in text and language from Targum Onkelos, but they themselves possess variants, a characteristic which distinguishes them from that Targum which is edited to conform with the Massoretic text. Since the Targums represented by these fragments were in use as late as the tenth century, clearly the standardized version represented by Targum Onkelos was not yet known in Palestine. Targum Onkelos (and the Jonathan Targum modelled on it) contains an artificial language, and replaced the original Targums represented by the fragments, which give the Aramaic of the first century. In close affinity with them are Samaritan Aramaic and Christian Palestinian Aramaic. Other valuable sources hitherto regarded as of only secondary importance are the Jerusalem Targums, the Targum to the Hagiographa, and the Aramaic portions of the Palestinian Talmud and Midrashim in the Galilæan dialect. (2) Hitherto too restricted attention has been paid to the text of Tischendorf or Westcott-Hort. The value of the Western text of D is emphasized. This A. C. Clark has held to be a better representative of the primitive text of the

Gospels and *Acts* than the Neutral text. Wensinck, moreover, concludes that in *Luke* D is nearer the Aramaic original than the non-Western authorities. Dr. Black finds that Wensinck's conclusions about *Luke* hold good for all the Synoptics. "D represents the Aramaic background of the Synoptic tradition more faithfully than do non-Western manuscripts" (p. 212). (3) An Aramaic sayings-source or tradition lies behind the Synoptics, but we cannot decide whether this was written or oral. Most of the indications of Aramaic occur in sayings of Jesus. The same is true of the Fourth Gospel. Aramaic sources may also underlie the first two chapters of *Luke*, the speeches of Peter and Stephen in the early part of *Acts*, and the Prologue and some of the Baptist's utterances in the Fourth Gospel. The following quotation would serve as a useful criterion in the understanding of just what lies before us in our Greek Gospels. "The Greek Evangelists or the first Greek translators of the Gospels have not simply transmitted a tradition unaltered: they have interpreted a tradition originally circulating in one language, Aramaic, and composed in more or less literary Greek the results of their interpretation" (p. 210).

These brief notes give but a faint idea of the immense contribution to this fascinating study made by Dr. Black, whose book will certainly take its place as a quite indispensable tool for all future investigators.

A. J. B. Higgins.

The Origins of the Gospel according to St. Matthew. By G. D. Kilpatrick. Oxford University Press. 12s. 6d.

This careful study of Matthew's Gospel argues that its present form is largely determined by the worship of the early Church. Homiletic and liturgical custom is the *Sitz im Leben* (to borrow a phrase from Form Criticism) of the Gospel. It embodies material which itself shows signs of formation in the worship of the early Christians, and it was composed *c.* 90-100 A.D. with the deliberate aim of being more useful to the Church in this respect than the earlier gospel of Mark and still earlier units of the Gospel tradition; it is in fact "a revised Gospel lectionary".

The author has no quarrel with the usually accepted source criticism (Mt. = Mark + Q + M) and takes substantially the view of Streeter. But he claims that even when allowance is made for editorial activity this source analysis does not explain the distinctive character of *Matthew* as compared with *Luke* or *John*.

The opening chapter reviews theories of the composition of *Matthew* and rejects the theory of alternative forms of Q ($Q^{Mt.}$ and Q^{Luke}), of an Aramaic and Greek Q (Bussmann), and also Bacon's view of a sayings source S used by all three Synoptics, of which Q was simply the part common to *Matthew* and *Luke*. Kilpatrick does not achieve originality by ignoring relevant literature. His own independent sifting of the material confirms the hypothesis that a written source was used beside *Mark* and Q. The argument is convincing with regard to ch. 5-7, where Matthew's peculiar material is coherent, but less so elsewhere. A fully elaborated "document" is not the only alternative to oral tradition. Even on the assumption that as early as 40 A.D. the churches ceased to rely on oral tradition alone we should think of limited compilations in places like Antioch or where "apostolic men" settled (*e.g.*, Philip the evangelist at Cæsarea). This implies written collections, but not all necessarily worthy of the term *diegesis* (*Luke* 1^1). Kilpatrick admits that M was formless, and perhaps no more than a collection of fragments, important because not otherwise preserved.

The main contention of the book, though not entirely convincing, is very suggestive. It is advanced on the basis of a detailed examination of sections

and verses, and is both scholarly and acute. Its effect is cumulative, not compelling at all points.

In a chapter on "The Gospel and Judaism" the anomaly of Matthew's Jewish colouring and yet heightened anti-Pharisaism is explained as a reflection of the breach between Judaism and Christianity 70-130 A.D., though Christianity did not—at least the Greek-speaking community which is the background of *Matthew* did not—repudiate its Jewish heritage. Matthew's attitude to Gentiles is not on the whole, in spite of 10^{5f}, ungenerous. Syria is advocated as the place of writing, and tangible reasons are put forward for Phœnicia in Syria rather than Antioch, and for a city rather than a country district. A most interesting chapter this. Altogether the book is a valuable and stimulating addition to our studies of the first Gospel.

E. C. BLACKMAN.

The History of the Primitive Church. By J. LEBRETON, S.J., and J. ZEILLER. Vol. III, Part I. Burns, Oates. 18s.

This inaccurately entitled volume seems intended to deal with the period 200-250 A.D.; but its subject-limits are wider. Its first chapter (XV) deals with Gnosticism, Marcionism, and Montanism; its second with Irenæus and the Catholic reaction generally; its third with the Easter Controversy and Hippolytus; its fourth with persecution 193-249 A.D.; its fifth with the territorial expansion of Christianity 200-300 A.D.; its sixth with persecution 250-302 A.D.; its seventh with Tertullian and Cyprian; its eighth with Neoplatonism, *etc.*; its ninth (XXIII) with Clement of Alexandria. XV-XVII and XXI-XXIII are the work of Lebreton, XVIII-XX of Zeiller. The treatment is objective, scholarly, and well-documented, and while the Roman Catholic viewpoint is maintained throughout, it is not often obtruded; and the works of Protestant scholars like Harnack are freely quoted.

The translation of passages quoted from the fathers is usually very free, and sometimes inaccurate. Thus, Irenæus' words to Florinus, "When I was still a child", appear as "When you were still a child". His allusion to the "potentiorem principalitatem" of the Roman church appears as "the authority of its origin". Occasionally, both in translations and elsewhere, the Roman bias appears. Thus, whereas Eusebius includes Irenæus among those who "very severely reproached" (πληκτικώτερον καθαπτομένων) Pope Victor for excommunicating the Eastern churches in the paschal controversy, Lebreton is translated as having said that he "respectfully exhorted Victor". The Irenæan theory of a continuous monepiscopate from the time of the Apostles appears to be accepted, in spite of much early evidence to the contrary. The Marcionites are said to have "broken away from the Christian Church", whereas they had in point of fact been excommunicated against their will. It is inaccurate to represent Tertullian's pacifism as due to contact with Montanism: it appears in his *De Idololatria*, written about 200 A.D., whereas the author did not become a Montanist until 206. As late as 250 A.D. there were numerous non-Montanist Christians who regarded the military calling as inconsistent with their religion.

Among less serious inaccuracies (or at least ambiguities) is the statement that "we first find Irenæus at Lyons in . . . 177". A passage from the *Martyrium Polycarpi* is said to come from "the Acts of the Martyrs of Smyrna", and is badly mistranslated. The charioteers (*aurigae*) excluded from the Church by Hippolytus are described as simply "drivers". "Senatus consultum" or "consulta" appear as "senatus consultus". Euctemon, the apostate bishop of Smyrna in 250 A.D., is called "Eudæmon". The names of many persons and places appear in an odd or inaccurate form, owing, it would seem, partly to the unfortunate French custom of garbling nearly all

classical names which appear in French work, and partly perhaps to some unfamiliarity with the subject-matter on the part of the translator. Minor slips and misprints occur on pp. 524n.1, 584n., 599, 613nn.2 and 3 ("infusion" for "affusion"), 628n.6, 636 middle, 638 middle, 671n.3 ("them" for "they"), 713n.1 ("ecclesiae" for "ecclesias"), 719n.1, and 740 middle.

There are naturally various other points on which one might comment: but enough has perhaps been said to indicate justly the character of the volume before us. It is learned, temperate, and on the whole sympathetic: but the Romanist *præjudicium* prevents full justice being done to those whom Rome has branded with the stigma of heresy or schism: and apart from that the translation does not quite reach that standard of exactness which modern scholarship rightly demands. C. J. Cadoux.

The Christian Answer. Edited by Henry P. Van Dusen. With an Introduction by Professor John Baillie. Nisbet. 10s.

In his Foreword Dr. Baillie greets this volume as calculated to do something to remedy our lamentable lack of acquaintance with American theological literature. The contributors to it are all teachers in the United States. Two, like the Editor, belong to Union Seminary, New York; two to Princeton University; and one to Crozer Theological Seminary. Dr. Paul Tillich writes on the World Situation; Dr. Greene on Christianity and its Secular Alternatives; Dr. Thomas on Central Christian Affirmations; Dr. Edwin Aubrey on Christianity and Society; and Dr. Knox on Christianity and the Christian.

It is difficult in a short space to give an adequate account of this very comprehensive, thorough, and excellent piece of work, which taken altogether constitutes a veritable *corpus* of Christian apologetics, dogmatics and ethics. But there are certain broad lines that run through the whole. There is a general agreement that the supreme problem for Christianity today is set by a humanism and secularism, which has no place for religion, let alone for revelation: the enemy is an autonomous human reason, which, beginning at the Renaissance as nobly moral, has declined since the industrial revolution into a technical intelligence without definite moral aims or standards. The writers, however, believe that the challenge of this humanism can be met by an adequate statement of "The Christian answer" to it.

What, then, have they to say? To a considerable extent their interpretation of Christianity resembles the moderate or right-wing liberalism of the nineteenth century—it accepts historical criticism; treats the Bible as the record of revelation rather than as revelation itself; and it interprets its message by the help of religious experience rather than by the Creeds. There is also the emphasis that we expect from America on the social implications of the Gospel. But the twentieth century comes to its own in the stress that is put on the Divine initiative rather than on human striving after God, and especially in the unwillingness to accept human autonomy even in the sphere of moral law: a theonomy is taught which makes the moral law depend on God as its author, and the Divine transcendence or 'otherness' is strongly emphasized. It is just at this last point that the reviewer feels bound to add a critical note on a book for which as a whole he feels much admiration. It is good to emphasize man's dependence upon God; but if the revolt from humanism is carried so far as to repudiate man's moral autonomy, it is difficult to avoid the Scotist notion that right and wrong depend simply upon the arbitrary *fiat* of God. Surely it is better to maintain moral autonomy, and then to say with Dale: "In God the law is *alive*, it reigns on His throne".

Robert S. Franks.

The Way of Life: A Study in Christian Ethics. By C. J. BARKER, M.A. Lutterworth Press. 21s.

The older of us can remember when, although there was much controversy about Christian theology, its ethical teaching was held to be so simple and attractive that it could count on general acceptance. That time has passed. It is the ethical teaching of Christianity which is today most in dispute and Protestantism is as yet ill-equipped to meet the challenge of those non-Christian systems of Scientific Naturalism, Freudian Psychology and Marxian Dialectical Materialism which offer ideals and motives differing much from those of Christianity. Roman Catholicism has its massive *corpus* of ethical teaching, and, although we know that such teaching is not for us, it is impossible to read the detailed discussions of moral problems provided by some French and German Roman Catholic scholars for the use of the confessional, without admiration for their strange knowledge of human perversities and for the thoroughness with which they face some of the moral problems of our time. Protestantism rejects, rightly as we believe, such attempts to turn the Gospel into a detailed law, but what Protestantism has failed as yet to do is to provide clear guidance as to the principles by which ethical judgments are to be made. Grave as are the differences which divide Protestants on questions of theology, far more grave are our differences in the sphere of Christian Ethics. We can rejoice that many books are now appearing on Christian Ethics, for nowhere is there more need of investigation and discussion.

This book contributes little to the discussion of these principles. There is no reference to Brunner's great book, *The Divine Imperative*, nor to any of Niebuhr's earlier books on Christian Ethics, although in an appendix there is an interesting criticism of his *Nature and Destiny of Man*, in which complaint is made of his 'irrationality' and of his failure to find "any true place" for "Eros in the spiritual life". "The shadow and infection of Barthianism is upon Niebuhr's book". But, as Mr. Barker says, "Every book must be written from a particular standpoint, within certain limitations, and with definite presuppositions". This book is "an attempt to set forth the Christian life in its broad pattern as an articulated whole" and "to show that it is a way, a pilgrim way, with a starting place and an end", and this purpose it admirably achieves. Even if he had not told us, we should know that Mr. Barker's work "comes from the pen of one whose main studies have been concerned with the New Testament and the world and literature of Greece and Rome and who has found much to illumine Christian truth in that ancient realm". That is at once the strength and weakness of the book. Classical humanism has much to teach us and yet Christianity has lost as well as gained by its association with the Greek conception of the virtues.

The book opens with a chapter on "The Gateway of the Moral Life", and proceeds to discuss "Ethics and Eschatology", emphasizing that "eschatology brings wholeness to life". "The Christian life has its starting place by the cross, but its end is the joy of the Lord". A very interesting chapter on "Adoration" speaks of Adoration as the essence of morality as of religion. There follow chapters on "Truth and Courage"; "Forgiveness"; "Punishment"; "Myself and My Neighbour"; "The Art of Life"; "The Law of Life"; "Man and His Work"; "Man and His Bliss"; "Love"; "Faith, Freedom and Hope"; "Fear"; "Social Justice and Economics"; "Man and Institutions" (with a few lines on Pacifism); "Some Virtues and Problems"; "The Moral Judgement" and "Sin". The final chapter, "The Kingdom of God", brings together the teaching of the book on the correlation of Ethics and Eschatology.

It has been impossible in this short review to do justice to the rich diversity of this book, which throughout is adorned with interesting and apt references to ancient and modern literature for which many preachers will be grateful. (They would be still more grateful if an index of authors and subjects had been provided.) Mr. Barker does not discuss some of the questions in Christian Ethics we should like to ask, and some of his answers seem to us inadequate, but we have read with much gratitude this wise, modest and gracious book and commend it to our readers. SYDNEY CAVE.

Traité de Psychologie de la Religion. Par GEORGES BERGUER. Lausanne: Payot. Fr. 12.50.

It is a sign of better times that we may again see books from abroad, and this work by the late Professor of Religious Psychology and the History of Religions in the Protestant faculty at Geneva will be warmly welcomed. Its main purpose is not originality but the provision of a compendium of the subject in French, for—strange to say, in a language so suited to mental analysis—none previously existed. The author uses James, Leuba and Pratt largely, but refers to over 200 works in English, French and German, some of them published in Switzerland as recently as 1945. His successor, Professor E. Rochedieu, writes a foreword.

The book is divided into two main sections: an analysis of fundamental elements of the religious life (conversion, faith, prayer, sacrifice); and the principal types of religious temperament (mystical, intellectual and agnostic-activist). Special attention is paid to conversion and to the mystical temperament.

Accepting the primacy of the subconscious in religious experience, the author finds in this an adequate explanation of the experience's notorious ineffability and lack of precision. God's working through the subconscious he also admires as safeguarding at one and the same time man's moral autonomy and His own sovereignty. What is believed to be the divine thus at work must, he argues, be subjected, as by the great mystics it has been, to the tribunal of the moral judgment. This is not to belittle its divine character, for moral judgment, he insists, quoting M. Edouard Burnier's *Révélation chrétienne et jugement de valeur religieux* (Lausanne, 1942), is not only a possible consequence, among others, of God's revealing activity in Jesus Christ, it is *the* consequence willed by God (p. 105). These few sentences will serve to show that M. Berguer's treatise is far more than a mere *résumé* of Anglo-Saxon textbooks, and will repay the English reader's attention.

Henry Wheeler Robinson: Scholar, Teacher, Principal. By ERNEST A. PAYNE. Nisbet. 12s. 6d.

This book is as much "a social document" as Mr. Rowse's *A Cornish Childhood*. Wheeler Robinson began life as the grandson of a Northamptonshire plumber and met his own father only once; before the end he was the first Free Church Chairman of the Board of the Faculty of Theology in the University of Oxford. More even than of sanctity or scholarship it is the story of tenacity, of strength of will, from which came largely, as Wheeler Robinson said himself, anything he had done. As far back as 1892 he dreamed of the Baptist College at Oxford, which (it is a pardonable exaggeration to say) he erected single-handed, and which Mr. Payne believes will remain his chief memorial. It is in keeping with this that he pondered the issues for fifteen years before publishing his book on the Holy Spirit.

Those who knew him only from his reviews in these pages could not fail to recognize even there the controlled purpose which gave form to all that

came from him, as teacher or writer or preacher. Most of those who knew him personally knew no more. He was a lonely man, who kept a stern, not to say grim, face to the world, and of revealing "the hidden man" Mr. Payne has done little; he would rather send us back to *The Veil of God*, "the most intimate and personal" of Robinson's books. The influence of Robinson's personality on others is effectively shown. The memoir is followed by seven of Robinson's unpublished lectures on varied subjects such as Newman, The Making of a Minister and The Goad of Loneliness, each of which will reward a meditative reading.

The Spirit of Catalonia. By J. DE TRUETA. Oxford University Press. 8s. 6d.

Art in Switzerland. By PETER MEYER. Translated by MARY HOTTINGER. Nicholson & Watson. 6s.

Spain is a blind spot to most of us, and Catalonia but a tiresomely autonomist part of Spain. But in the Middle Ages the Catalans had a Parliament at home and consuls throughout Europe when we had neither; admitted women, with the right to vote, to their Guilds; were the first people to use the vernacular for philosophical and scientific writing; founded the first lunatic asylum; were pioneers in armour and wrought iron-work; and were the leading sea-power of the Western World. There are some fine names to play with, among them Ramon Lull, Ramon de Sibiude, Vincenç Ferrer, Joan Lluís Vives, Miguel de Servet—unfamiliar they look in Catalan, but their brilliance is not to be denied. In Vives' works Sr. Trueta claims the starting-point of modern social science; the beginning of the psychology of education; the origin of psychiatry; the germ of romanticism; and a powerful influence on the Scottish philosophers. It sounds hardly likely; but it is all fully documented. Sr. Trueta, himself a Catalan, writes clearly, tersely and with warmth: he longs for his countrymen to repudiate the shadow of Castile. But his book is in no sense a political pamphlet; it is, rather, an agent of civilization of a kind now all too rare.

So, for that matter, though much slighter, is *Art in Switzerland*, which treats of town halls and guildhalls, villages and farmhouses, keeps and castles, cathedrals and churches, heraldry and banners, painting and sculpture as expressive of Switzerland's civic life, properly *bourgeois* and properly democratic. There are fifty excellent illustrations, some in colour, including "the first Landscape in European art" (1444). The price is remarkably low.

GEOFFREY F. NUTTALL.

SHORTER NOTICES & DESCRIPTIVE LIST

I have read Canon H. G. G. Herklots' *Epistle of St. Paul to the Philippians* (Lutterworth Press, 5s.) with pleasure and appreciation. It is a short commentary planned for the ordinary Bible reader, who is without specialized knowledge. It will fulfil this purpose admirably; but it will be useful to a much wider circle, and especially to those making a first study of the Epistle. Its scholarship is sound, and its running comments on the text (there is a fine note on Justification by Faith on page 99) are clear and to the point. They have also their application to the present day. Canon Herklots goes back to Lightfoot's view that the Epistle was written from Rome, and not Ephesus; but late on in the period of Paul's captivity. This is an excellent short commentary.

Mr. Gerald Heard's *The Gospel according to Gamaliel* (Cassell, 7s. 6d.) is very interesting. It is an idealization of Gamaliel and of the part he

played in the first clash between Jewish tradition and Christianity. Around the little that is known historically of Gamaliel, Mr. Heard weaves a sympathetic interpretation of his attitude to Jesus, and in a less degree to Saul. Possibly if Gamaliel had been listened to, the breach might have been avoided. But Paul, the impetuous and determined convert, was the rock on which things split. It is very attractive as one of the "ifs" of history. The book is in some respects a kind of eirenicon between Judaism and Christ.

One of the promising signs just now in Christian thought is the quickened interest in the doctrine of the Holy Spirit. Dr. F. W. Dillistone's *The Holy Spirit in the Life of Today* (Canterbury Press, 6s.) is valuable as an outline study of the subject. It is based on a consideration of the premonitions of the truth in the Old Testament, but more closely on the full revelation of the New Testament. The author makes clear the dependence of the working and power of the Spirit on all that centres in the Cross. What Dr. Dillistone says of science and art is true enough, but actually the life of the doctrine is in its being part of a Divine revelation: "Through the activity of the Spirit meaning came into a shattered world, and men found in the Cross the final symbol of the possession of Eternal Life". This is only a short book; but every page counts.

Mr. R. W. Moore, the Headmaster of Harrow, has written *The Moving of the Spirit* (Longmans, 2s. 6d.) as the Bishop of London's Lent book for 1947. It is a short study of the place and work of the Holy Spirit in Christian living and within the Church. The earlier chapters are an interpretation of the doctrine of the Spirit, briefly tracing its beginnings in the prophets of the Old Testament, and discovering a good deal (about which one is not so sure) that is consistent with it in Plato and the Neo-Platonists. Actually the New Testament doctrine stands on its own ground as a part of Christian revelation; a point which Mr. Moore makes clear in the later chapters. These are especially of value; they avoid emotional extreme, and are weighted with sound sense. It is usually "in no spectacular revelation but in the still small voice of conscience that the Spirit speaks to us, and if it is to speak to us we must have ears to hear". Written for the Church of England, this book is not far from what the Quakers and the older Puritan Independents have believed and taught; and I hope many in the Free Churches will read it.

The Church Union Lent book for this year, *Scripture and the Faith* (Centenary Press, 5s.), by the Rev. A. G. Hebert, has been written "in the first place for Christian people who go to Church and are familiar with the Church service". It goes over well trodden ground in chapters on the Faith of Israel, and on the New Testament fulfilment. There are also chapters on "The Bible as History" and "The Bible Teaching". The final chapters on the Liturgy and the Bible in the Church are a plea for a better ordered use of the Bible in worship. They raise points of interest to our own Church life, allowing for the wide difference of practice between those of the Church Union and ourselves.

Advent to Easter is a selection of sermons by the Rev. Sir Percy Maryon-Wilson (Christ Church Book Case, St. Leonards, 4s.). They are Anglican sermons of an advanced Catholic school. But apart from points here and there which seem strained in an Anglican pulpit, these are good parochial sermons, touched with a true pastoral feeling and understanding.

Professor G. Ernest Wright's *The Challenge of Israel's Faith* (S.C.M., 6s.) approaches the Old Testament not so much for its theology as to discover in it a veritable Word of God applicable to our day. It is from this ground that the author considers the central things in Israel's faith. Now

and then the Professor seems to get rather across with the rest of us; but the discussion, except perhaps when he comes to mysticism, generally hits a mark.

Pagans, Black and White, by Fr. Reginald Smith, C.R., and *And Then the Judgement,* by Fr. Francis Biggart, C.R. (Dacre Press, 4s. each), are two of the Mirfield Books, dealing in a plain way with essential matters of belief and work. The first is a missionary book; the second deals with last things.

Intelligent Prayer, by the Rev. Lewis Maclachlan, M.A. (James Clarke, 2s. 6d.), has a foreword by Canon Grensted. These short chapters on prayer go over a wide field. They contain much that is clearly the fruit of the daily habit of prayer. Some of the chapters are too slight for the difficulties they touch on; especially those on healing.

A. T. S. James.

Mgr. R. A. Knox has followed up his translation of the New Testament (reviewed in the April, 1946, number) with *The Epistles and Gospels for Sundays and Holidays* (Burns, Oates, 10s. 6d.) in this new version, with copious notes. The object of this book is not devotional, but interpretative. Its popularity is not likely to be as great as that of the earlier work, for while a new version, even though it be of the Vulgate, is of avid interest to many who nevertheless know that the Greek is superior to the Latin, the comments of a Roman Catholic scholar can only be fully appreciated by members of his Church. At the same time what he has to say is often interesting and valuable, though there is inevitably much to which to demur. The most striking feature of the notes is the comparison of the Latin with the Greek text, and Mgr. Knox is willing to admit that sometimes the Vulgate is based on inferior Greek attestation. "Fold" for "flock" (*John* 10^{16}) is "an unfortunate error" (p. 128). An index of Scripture passages would have been an improvement.

Mr. T. Henshaw's *The Foundation of the Christian Church* (Gill, 6s.) is a book on *Acts* intended primarily for School Certificate, Higher School Certificate, and kindred examinations. The greater part deals with *Acts* as the record of the beginnings of the Church, but is preceded by sections on authorship, date, and the Greek, Roman, and Jewish background of the period. There are questions at the end of the chapters, and the book's usefulness is enhanced by some excellent photographs and maps. This is an excellently planned study simply presented, which will be a great help to all who come fresh to a serious study of *Acts,* or who wish to renew their acquaintance with it.

Of a different kind is the late Dr. G. Campbell Morgan's *The Acts of the Apostles* (Pickering & Inglis, 15s.), which is the British edition of a book originally published in America in 1924. It is a work "of Exposition based on Exegesis", runs to 429 pages, and will please admirers of the author's other writings. Like them, this one is distinguished by a deep devotional spirit.

In *The Challenge of New Testament Ethics* (Macmillan, 15s.) the Rev. L. H. Marshall has written a book which lives up to its title, for he shows in an arresting and incisive manner the relevance of *N.T.* ethics to contemporary life in the individual, social, and international spheres. After dealing systematically with the ethical teaching of Jesus, he goes on to describe that of Paul as the chief medium of the introduction of this teaching to Europe. The author rightly stresses what is often overlooked, that the teaching and the religion of Jesus are inseparable. "All the ethical teaching of Jesus is

simply an exposition of the ethics of the Kingdom of God, of the way in which men inevitably behave when they actually come under the rule of God". A worthy contribution to the subject. A. J. B. HIGGINS.

In *The Origin of the Jesuits* (1940) Fr. James Brodrick, S.J., told the story of the Society from its beginnings until the death of Loyola in 1556. In *The Progress of the Jesuits* (Longmans, 16s.) he carries on the story to 1579. Among the striking portraits in the book are those of Diego Laynez, Jerome Nadal and St. Francis Borgia. The activities of the Society are seen against the background of the history of Europe, in a sense those activities were the history of Europe. "Ubique" suggests itself as an alternative motto for the Society as we follow these early Jesuit Fathers from Holyrood House to the Court of Prester John, from the China Seas to the American Continent, from the Diet of Augsburg and the Council of Trent to the Battle of Lepanto. Their missionary activities in the Far East, in Abyssinia and the New World make an heroic story, equalled perhaps by their labours in the realm of education. Fr. Brodrick is a distinguished Jesuit scholar, and while the book is written from a particular standpoint it is free from prejudices. There is no attempt to vilify the Reformers or to whitewash the faults of the Jesuits. The book is based on original sources and written in a style that really makes the characters come alive.

Among the Catalan works of Ramon Lull made available for English readers by Prof. E. Allison Peers is *Blanquerna,* one chapter of which is that self-contained classic of mystical literature, *The Book of the Lover and the Beloved.* This has now been issued in handy pocket form by the S.P.C.K. (5s.). It is a new translation based on a revised Catalan text and has an introductory essay on Lull. G. DUCKWORTH.

The founding of Corpus at Oxford has an important place in the coming of the New Learning to England, and Mr. J. G. Milne's *The Early History of Corpus Christi College, Oxford* (Oxford: Blackwell, 8s. 6d.), which supplements Fowler's *History,* will interest many not alumni of this smallest of colleges. The Founder's principle "that a charitable endowment derived from property in a certain area should be applied for the benefit of the natives of that area" explains, for instance, the practice in many colleges beside Corpus of allocating scholarships on a regional basis. Bibliophiles will delight in the chapter which lovingly traces the life-history of books or MSS. come to rest in the college library. Other pages deal with the buildings, the garden and the archives.

The subject of *Charles and Cromwell* will always be fascinating, but a fresh presentation is difficult, and the Rev. Hugh Ross Williamson's book of this title (Duckworth, 18s.) is not as successful as his earlier Stuart studies. He offers it as an illustration of his thesis that "history is the relationship or interaction of characters, or it is nothing". It does not come beyond Charles I's execution.

A politician who was in favour with Charles II, James II and William III (to the last of whom he "proffered the Crown") is not an inspiring personality; but throughout *A Character of the Trimmer: Being a Short Life of the First Marquis of Halifax* (Cambridge Press, 18s.) Miss H. C. Foxcroft treats Halifax as a hero, though without colour, and is at pains to justify his "trimming". The book is an abbreviation and complete revision of her two-volume *Life* of Halifax, which Longmans published in 1898 (not 1897, as she says). Since 1907, she tells us, her researches have been "unavoidably pretermitted": the phrase indicates her style (*arbitrage, proportionally, privity* are words she uses), which hinders the book from being, as she

hopes, "less ponderous" than the earlier work, to which scholars will continue to refer. This new version, for all its competence and admirable lucidity, is not likely to rouse much interest in the ordinary reader.

Dr. Arundell Esdaile's *The British Museum Library: a short history and survey* (Allen & Unwin, 15s.) is not too short, for it runs to over 300 pages, and for anyone at all deeply interested in books it is enormously interesting. In the first part of his survey, Dr. Esdaile tells, in nine chapters, the Museum's history from 1753 (and before) to the present day, skilfully alternating clear descriptions of its development in buildings, acquisitions and catalogues with brilliant sketches of its Principal Librarians and other officers. Panizzi is the giant here: in "collection, shelving, catalogue and reading room, the standards which we use today to judge him were of his own invention". In the second part Dr. Esdaile enumerates "The Collections and their Catalogues", describing first the printed books, then the MSS., and lastly the Oriental Printed Books and MSS.; this, though the shortness of the 72 sections makes consecutive reading difficult, is in some ways even more absorbing. At the end are notes "designed to be read" which well repay reading.

One sometimes hears it said that the text of Batsford books is less first-class than their pictures; but in *English Church Monuments, 1510-1840* (Batsford, 21s.) the 148 magnificent photographs, each inviting close examination of its subject, are matched by authoritative writing, for the author, Mrs. Arundell Esdaile, like her husband, is second to none in the subject she has made her own. If there is to be any criticism, it is that the cross-referencing between text and illustration might have been applied more exhaustively, and that some repetitions, both between one chapter and another and between Mrs. Esdaile's work and Mr. Sacheverell Sitwell's introduction, might have been avoided. The introduction is long, nearly a third of the book, but by no means too long: Mr. Sitwell's æsthetic approach and attractive style contribute much. Mrs. Esdaile, whose sentences are long and winding, writes more as the discoverer, collector and cataloguer: "Men and Materials", "Types and Influences", "Design and the Craftsmen" and "Types portrayed, with notes on Costume" are her main chapter-headings. "I have seen everything I illustrate", she says, and few will read her book without wanting, if the monuments she mentions are in some church near at hand, to rush off and see them at once, for she has the power of communicating her enthusiasm.

In another Batsford book the late Mr. Thomas Burke again ushers us through our history, this time from the point of view of *The English Townsman* (12s. 6d.). Judicious passages from Pepys, Defoe, Fanny Burney, Anna Seward and Cobbett enliven the presentation of "The Stuart Townsman", "Figures of the Georgian Town" and "Nineteenth Century Types". When discussing "The Citizen of Today" the author regrets that "we are all today reduced to the measure of a Common Denominator". The illustrations (more than 100) are frequently from old prints and are sometimes surprisingly funny.

It is high praise to put another anthology alongside *The Spirit of Man;* but in Mr. Frank Eyre's *The Quiet Spirit* (Oxford Press, 8s. 6d.) there is more than the similarity of title, the divisions—Verse and the Quiet Mind; The Green Shade; Ideal Love; Night and Sleep; The Final Quiet—and the omission of the poets' names to remind one of Bridges' book. These 181 poems are far more limited in their range, but within that range an unusually self-critical integrity has created a pattern of distinction. The book is beautifully produced, with drawings by Lynton Lamb.

The insight of a quiet spirit and an unyielding integrity are also marks of Mr. H. I'A. Fausset's work, and justify him in reprinting (with revision) the essays and reviews now appearing as *Poets and Pundits* (Cape, 12s. 6d.). The section on "Pundits", which includes Kierkegaard, Santayana, A. C. Bradley and Tagore, is less satisfying than that on "Poets". Many will be glad to have in a permanent form Mr. Fausset's judgment of recent works on Donne, Coleridge, Dorothy Worsworth and Rilke, and of anthologies by Mr. de la Mare and Lord David Cecil. In his preface Mr. Fausset tells how, in his 27 years of reviewing, he has sought to become "a co-creator or at least a co-perceiver".

Very different in tone is Fr. Alec Robertson's *Contrasts: The Arts and Religion* (S.C.M. Press, 6s.). Believing that "for so many of the younger generation art has taken the place of religion", he regards this as hopeful (for the young, if not for the Church), since "all great art is basically religious", "is haunted by a sense of the divine which religion proclaims". A priest's pious claptrap, the artist may say; but this is a priest who understands Keats' phrase about proving a thing on your pulses and Housman's test for poetry of the response in the pit of the stomach, and who confesses that "my pagan heart rejoices at the resurrection of the earth at the same time as my Christian heart rejoices at the Resurrection of Christ". Not every reader will share Fr. Robertson's satisfaction in finding "the truth of art and religion . . . united" in the Roman Catholic Church, however warmly they applaud his devotion to Chartres Cathedral; but anyone who has ever faced the problem whether a genuine Christian ought to, or even can, enjoy Housman (and many who have not!) will find excitement in these "contrasts" of Keats and Maritain, Bach and Handel, Milton and Shakespeare, Housman and Hopkins, El Greco, Blake and Van Gogh.

The twelve writers studied in *Writers of Today* (Sidgwick & Jackson, 8s. 6d.), edited by Mr. Denys Val Baker, are Huxley, Graham Greene, Gide, Joyce, Edith Sitwell, Priestley, Koestler, Lorca, Dorothy Sayers, Steinbeck, T. S. Eliot and E. M. Forster. Some of the essays are studies in style, but most of the essayists attempt an appraisal of their subjects' *Weltanschauung*, not to say message, and it is notable how often, from an angle much less sensuous than Fr. Robertson's, they confirm his conclusion that this is related to religion or something near it. Dorothy Sayers and T. S. Eliot are, of course, directly Christian writers, Graham Greene has become a Roman Catholic, and the later Huxley is at least influenced by religion; but Gide's narcissism, the symbolism of *Ulysses*, Priestley's concern with time and Lorca's with death are also presented in religious terms. T. S. Eliot emerges as the central figure, and D. H. Lawrence as the writer of the last generation with the greatest influence. One would like to hear Fr. Robertson on D. H. Lawrence.

GEOFFREY F. NUTTALL.

To expound mysticism without personal experience is to play *Hamlet* without the Prince of Denmark. Mr. Warner Allen in *The Timeless Moment* (Faber, 10s. 6d.) has this advantage over more erudite writers and all anthologists of mysticism—that he speaks out of personal experience. This is no random collection of the brightest flowers from a dozen gardens: it is a reasoned interpretation of the mystic's Vision, reinforced by the testimony of others. Mr. Allen does not preach; his intention is simply to publish glad tidings of great joy. He is to be envied (or, it may be, pitied) who is not the better for reading this book, or the wiser, or both.

It is clear that in *I Talk of Dreams* (Cape, 10s. 6d.) Mr. Kenneth Walker has written an interesting account of a colourful life up to the end of the first World War. It is not so clear why he has called his book 'an experiment in

autobiography'. It does not appear to differ essentially from other autobiographies. As a mystic, Mr. Walker is aware that the 'self' is not individual but a polity. But the division of his various 'selves' into actors on a stage is too loose and mechanical an expedient to be convincing. He does, however, drive home to an age bent upon following the path of knowledge rather than of faith, the lesson that obedience to the Socratic injunction 'Know thyself' is as difficult as the Christian alternative 'Love thy neighbour', and implies a comparable discipline and sacrifice. His best pages describe such experiences as the sight of the Sphinx and the Taj Mahal, which made him aware of the reality beyond the 'dreams' of which daily life so largely consists.

Of all our minor poets Landor has been the most neglected and the least deservedly. Is it too much to hope that Mr. J. B. Sidgwick's well edited *The Shorter Poems of Walter Savage Landor* (Cambridge Press, 6s.), besides rejoicing the converted, will create a wider audience for the English Catullus? There is a concise biographical introduction (which, however, finds room for the famous story of the Italian cook and the violets) and a portrait.

The purpose of Professor J. R. Caldwell's *John Keats' Fancy* (Cornell University Press. London: Cumberlege, 12s.) is to show that ideas derived from the psychology of his day were of radical importance in Keats' creative life, and help us to understand his poetry. At that period the psychology of the association of ideas influenced thought much as does psychoanalysis today. This approach to Keats is minutely worked out, and involves interesting detail. But there is always a temptation to push such a theory too far. A great poet may surely claim some originality in his thinking: not all his ideas are derivative. Nor is it so uncommon as some critics seem to think for two people—even two poets—to arrive at the same idea independently.

In editing *Lady Gregory's Journals* (Putnam, 18s.) Mr. Lennox Robinson has arranged them under six headings: Coole (her home), the Abbey Theatre (she was its presiding genius), Politics, Persons and Books, the Lane Pictures (her struggle to acquire a famous art collection for Ireland), and Odds and Ends. "I sometimes think", wrote Lady Gregory, "my life has been a series of enthusiasms". Like everything out of Ireland this book is intensely alive, and will prove specially stimulating to admirers of Yeats and Mr. Bernard Shaw.

Sponsored by the Saltire Society, Dr. Agnes Mure Mackenzie's *Scottish Pageant* (Oliver & Boyd, 8s. 6d.) is no ordinary anthology. The 180 passages are gathered from sources out of reach of the general reader, and include translations from seven languages. All but five of them were written in Scotland, and they range in time from the Roman invasion to the battle of Flodden. It is hard to say which wins—entertainment or instruction. There is an adequate Scots glossary.

P. A. SPALDING.

Dr. Stewart Herman was minister of the American Church in Berlin for six years prior to his country's entry into the war. Upon the cessation of hostilities he was commissioned to re-establish relationships with German Christians and Church leaders. His book, *The Rebirth of the German Church* (S.C.M., 10s. 6d.), is the outcome of these first-hand contacts. It would be easy to find faults; to say that the title is a misnomer ("It is true that a part of the Church succumbed completely and a part managed merely to hold its own, but a third part of it grew strong in adversity"); that the personal equation is predominant, making for subjectivity; and that the style is journalistic. Dr. Herman achieves his purpose in perhaps the only way open to him: he gives a picture, quickly drawn, of the conditions under

which our fellow-Christians are labouring. Today Hitler's proud Reich is no more; all are agreed that Germany must be rehabilitated. Christians, in particular, believe that the chances of building a Germany, which would not soon prove a military menace, would be greatly enhanced if the Confessing Church, strengthened by suffering, could so formulate its message and adapt its witness as effectively to rally the more progressive and enlightened elements in the country. Towards that purpose this book is directed. Dr. Martin Niemöller writes an Introduction.

The humanitarian sympathies and ecumenical labours of the Bishop of Chichester are well known (incidentally, there are six references to him in Dr. Herman's book). *The Church and Humanity, 1939-1946* (Longmans, 8s. 6d.) is a representative selection of Dr. Bell's speeches, articles and sermons. Although he deals mainly with specific situations, *e.g.*, the speeches on "The Refugee Problem" and "Obliteration Bombing", the book has more than an ephemeral interest. The note of universality rings through the Bishop's courageous utterances. Not all that he says will command unanimous assent; on more than one occasion the Press has referred to his speeches in the House of Lords as "interventions". Irresistibly one is reminded of Newman: "The Church was framed for the express purpose of interfering (or, as irreligious men will say, meddling) with the world".

Another book that deals with living issues is *The Renewal of Democracy* (S.C.M., 3s. 6d.), by Mr. Eric W. Brewin and Mr. Reginald S. Johnson. This is an age of quick change. The *laisser-faire* economics of the nineteenth century are discredited; the key to political and economic well-being is to be found in planning. But planning in the hands of the wrong people will lead inevitably to disaster. Who, then, are the right people? A quotation will indicate the authors' approach: "The crisis (in democracy) is in no small measure due to the fact that the Christian doctrine of the nature of man and the purpose which the Christian faith gives to life, have not been adequately accepted". The authors handle a theme of acknowledged complexity in a practical way.

In *The Wealth of England from 1496 to 1760* (Oxford Press, 3s. 6d.) Prof. G. N. Clark gives a lucid account of the growth of England's commerce. This eminently readable yet sober narrative should do much to counter-balance the tendency to idealize the past. History may not repeat itself; but at least it can be said that very many of our present distresses are old problems in a new dress. Prof. Clark tells us that Parliament had trouble with Queen Elizabeth over monopolies; that Sir Walter Raleigh advocated colonization—this when the population was under five millions; that in 1662 Sir William Petty maintained "that the country needed not lands, but hands"; and that in the mid-seventeenth century "Parliament had to deal with labour problems too great for the old compartments".

Mr. Arthur Rowntree, late headmaster of Bootham School, York, has written a new short study entitled *Whittier: Crusader and Prophet* (Headley, 5s.). An interesting chapter describes the poet's religious and literary background. For thirty years Whittier was a fearless crusader, fighting as politician, writer and poet for the rights of the slaves. His influence on the religious thought of America was considerable; "greater", said Oliver Wendell Holmes, "than that of any pulpit". He is best known for his religious verse, of which a new selection, *Poems of the Inner Life* (Friends Home Service Committee, 1s. 6d.), has just been published, with an informative introduction by Dr. Rufus M. Jones. His life and his poetry are fully understandable only in the light of his deepest conviction: "the kingdom of God is within thee, there is a Divine Light in thy soul".

H. Cunliffe Jones.

Would that all reports were as interesting as *The Christian Minister in India* (Lutterworth Press, 8s. 6d.)!—the British edition of the Report issued by the National Christian Council of India, Burma, and Ceylon, and written by its Secretary, the Rev. C. W. Ranson. The Report's assumption is that a trained and separated ministry of the Word and the Sacraments is essential to the health and growth of the Church in India. A survey is made of the past and present indigenous ministry and its training, and a comprehensive policy for the future is outlined. At times, the observations speak as acutely to our condition and need in England.

Sir Henry Sharp's *Good-bye India* (Oxford Press, 12s. 6d.) is a record of "the simple doings and the day-to-day experiences" of the "diminishing race" of British officials in India, under British rule. The setting in which the officials have lived—India: the country, the wild life, the native peoples—is graphically described, and there is much personal reminiscence. The result is a book of absorbing interest. The author's extensive knowledge of India demands that his final, general comments on what the future may hold for India should be given close attention.

Strange Harmony (Livingstone Press, 5s.), by Professor William G. Sewell, is "a personal account of one family"—the author's—"and some of those with whom its members came in contact" while interned in Stanley Camp, Hong Kong. It is a clear and detailed record of the strains and hardships of internment. By the use of synthetic characters, Mr. Sewell reveals how differently people behaved under these circumstances. It is impressive to learn of the strength and hope found by some internees in Christian faith and fellowship.

Mr. A. A. Phillips' selection of extracts from Australian literature, *An Australian Muster* (Oxford Press, 5s.), provides glimpses of "the varying scenes and the varying ways of life" in Australia, and combine to give the reader an impression of "the standard of character that we have set up as our national ideal". The extracts contain some fine passages of descriptive writing.

France and the French (Nelson, 5s.), by Mr. E. A. Craddock, is a model introduction to the geography, history and civilization of that country. Published in the "Charter for Youth Series", it is a suitable handbook for a study circle.

HUGH R. DOLPHIN.

In two recent volumes we have important contributions to the understanding of Germany and its place in the post-war world. In *Factors in German History* (Oxford: Blackwell, 8s. 6d.) Prof. G. Barraclough affirms that the problem of modern Germany cannot be understood apart from the living German past as enshrined in the German present. In a lucid and masterly survey of German history from the Middle Ages up to the foundation of the third Reich he emphasizes two inseparable factors which together constitute the legacy of Germany's past to Germany's present, namely, the demand for national unity and the quest for political institutions guaranteeing self-government. If Germany is to cease to be a danger-spot in Europe it can only be through the creation of a united democratic Germany within its historic boundaries.

In *The German Question* (Allen & Unwin, 10s. 6d.) Prof. W. Röpke approaches the problem from a different angle and reaches somewhat different conclusions. He presents us with an analysis of the influences which led up to the degrading penetration of the German soul by Nazi barbarism, and endeavours, in a judicial spirit, to estimate the responsibility of the intellectual and other groups in Germany for this disastrous situation. He

regards Bismarck as the real villain of the piece. Without him there could have been no Hitler. Hence the political future of Germany demands the dissolution of the Bismarckian Empire, the relegation of Prussia to her own territory east of the Elbe, and the setting up of a German confederation of self-governing States. There are misprints on pages 12, 37 and 72. Both these books should be read by those who seek a clarification of the German situation today.

E. J. Price.

The name of Alexis Khomyakov will be familiar to every Western reader with interest in the Russian Church. This layman (1804-60), who represented the Slavophile movement, was also alive to the fact of divided Christendom and entered into contact with the theological thought and personalities of the West. His influence as the inspirer of many attempts at reunion is strongly brought out in Dr. S. Bolshakov's *The Doctrine of the Unity of the Church in the Works of Khomyakov and Moehler* (S.P.C.K., 18s.). His conception of infallibility as belonging to the congregation as a whole appears, as the Metropolitan of Thyateira points out in his introduction, to be a misunderstanding of Orthodox teaching. One chapter of the book is devoted to a study of the ecclesiology of the German Roman Catholic theologian, Johann Adam Moehler, which seems to bear a resemblance to Khomyakov's. The book, the author tells us, is the result of much reading, and brings together many valuable data so far scattered in various works, often unobtainable, such as Zavitnevich's *Life* of Khomyakov. It is supplied with an extensive bibliography, though additions could be made.

N. Gorodetzky.

Mr. E. C. Woodley's *Introducing the Bible* (Dent, 4s. 6d.) is well planned to cover a great deal of ground. It summarizes in two chapters the whole Bible narrative, as well as dealing separately with the Growth of the Old Testament, the Making of the New Testament, the Manuscripts and Versions, the English Bible, and the Egyptian Papyri. No short book could do all this without simplification, and Mr. Woodley's is sometimes disconcerting. ("When woven together the Gospels give a very clear outline of the life of Jesus"!) The opening chapter on the value of the Bible is somewhat naïve, but the rest is vigorously told and undeniably interesting.

The third volume in the series *Educational Issues of Today* is Professor B. A. Fletcher's *Education and Crisis* (Univ. of London Press, 4s. 6d.). It deals, however, first with crisis and then with education. The four contemporary forces with which education today must reckon are propaganda, and the demands of the individual for equality, for group life and for purpose. Professor Fletcher shows the need for educational theory and practice which will reconcile the apparent conflicts between change and permanence, propaganda and education, equality and diversity, the individual and the group, the conscious and the unconscious, love and lust. The treatment is predominantly psychological.

Together with *The Illiterate Anglo-Saxon* (Cambridge Press, 12s. 6d.) Professor J. W. Adamson offers us eight other fascinating and informative essays on education, medieval and modern, with a plea for the historical study of English education. He writes especially—and convincingly—for those who think that educationally "*we* are the people, and wisdom *was born* with us".

Kathleen L. Carrick Smith.

SMALL BOOKS, PAMPHLETS, *ETC.*

The first two of a series of "Nursery Books", from Livingstone Press, are *Abwa and her Picture*, by Nancy Martin, illustrations by Ingall; and *Mayling: a little girl of China*, by P. S. Slater, illustrations by Mabel Peacock. These small books for small people, modestly priced at 2s. 6d. each, are really delightful.

Youth and the Village Club (Nelson, 5s.), by Miss Edith M. Clark, should disperse the doubts of people who would like to start a Youth Club in a village or thinly populated area but fear the proposal is impracticable. The advice and information given will prove invaluable to clubs already in existence.

The *Concise Guides* for 1947 (Religious Education Press, *Beginners'*, 3s. 6d.; *Primary*, 4s. 6d.; *Junior*, 4s. 6d.; *Senior*, 4s. 6d.; *Young People's*, 4s. 6d.), edited by Mr. Ernest H. Hayes, will prove of great assistance to Sunday School teachers, and are consistently sound.

The *Graded Teacher Handbooks* for 1947 (National Sunday School Union, *Beginners'*, 3s. 6d.; *Primary*, 4s. 6d.; *Junior*, 4s. 6d.; *Senior*, 4s. 6d.) are all of high standard, and the Course of a Year's Lessons for Young People, *God's Plan for the World* (4s. 6d.) deals comprehensively with fundamental matters. Mr. Sydney C. Lucker is Editor of all these handbooks.

The nature stories by Miss Aileen Henderson in *Things Wonderful* (R.E.P., 4s.) are well told and should be popular with children. It is a pity that the wonderful facts about the formation of coal should be obscured by the introduction of a fire fairy, and of the formation of chalk by the appearance of a gnome-like 'Spirit of the Sea'.

The Rev. Alex. E. Rogerson's talks to children, *Chosen to be Soldiers* (Pickering, 4s.), which are based on some badges and mottoes of British and Empire Services, have lost part of their topicality now that uniforms are not seen as frequently as during the war, but the talks are ably thought out and contain valuable Biblical lessons.

Missionary Heroes in Many Lands (N.S.S.U., 4s. 6d.), edited by Mr. Sydney C. Lucker, contains stories from the lives of a dozen missionaries. Most of the missionaries are very well known, and eight have had a part in the modern missionary movement.

In *New Guinea Gets You* (Livingstone Press, 9d.) the Rev. Norman F. Cocks writes graphically about his tour of the London Missionary Society's Stations in Papua; and his enthusiasm is infectious.

HUGH R. DOLPHIN.

LECTURES, ADDRESSES, *ETC.*

It is a happy omen that for the commemoration of the twenty-fifth anniversary of its foundation Wesley House, Cambridge, should have invited the Regius Professor of Divinity in the University of Oxford to give a lecture, and that he should have been willing to do so; and perhaps no less notable that the Professor, surveying those years, should attribute "the influence which contributed most to the liberation of the mind and heart and will of intelligent Christianity in this country" to a Roman Catholic layman, Baron von Hügel. *Biblical Theology and the Sovereignty of God* (Cambridge Press, 1s. 6d.) is the title Professor Leonard Hodgson chose: he regards the recovery of both as the prime characters of the period, and urges the necessity of holding *both together*.

Professor E. Allison Peers' lecture on *St. Teresa, Foundress* (Liverpool: Institute of Hispanic Studies, 1s. 6d.) is a tonic, as any genuine study of St. Teresa must be; her 17 foundations are traced, and the experiences in founding them of this "practical, determined and clear-cut" mystic, who met each difficulty with persistence, tact and gaiety.

The 1946 David Murray Lecture, *The Norman Conquest and British Historians* (Glasgow: Jackson, 3s.), is a remarkably masterly survey of 300 years' study of the Conquest, from Hayward to Stenton. Professor David Douglas shows how recent is the attempt to present the Conquest in terms other than those of "modern nationalism of Whig theory, or Protestant fervour, and nineteenth-century liberalism".

Another survey of the centuries, brief but brilliant, is contained in Professor C. E. Raven's 1946 L. T. Hobhouse Lecture, *Religion and Science: a Diagnosis* (Oxford Press, 2s.). Dr. Raven sees the Middle Ages as producing good metaphysics but bad physics, and the modern age as producing good physics but bad metaphysics; with the power of one familiar with either discipline, he urges against such a divorce that "physics and metaphysics, natural and supernatural, belong together".

It is more than 30 years since Sir Arthur Quiller-Couch became Professor of English Literature at Cambridge; but his successor, Professor Basil Willey, pleads for the continuance of *The 'Q' Tradition* (Cambridge Press, 1s. 6d.): this he interprets as the study of literature for its own sake, as a living art, in the hope of

attaining, through the free play of mind and sensibility, a discriminating judgment, an instinctive sense of value. GEOFFREY F. NUTTALL.

The 1946 Riddell Memorial Lectures at Durham, *Science, Faith and Society*, by Michael Polanyi (Oxford Press, 2s. 6d.), repudiate the Baconian notion that science proceeds by simple induction from collected data: on the contrary its advance depends upon the intuitions of genius. Moreover, it is no mere manipulation of phenomena; but is the pursuit of truth based on faith in a genuine contact with reality. It is therefore at home in a democratic society which respects truth as well as justice. The important thing is that here a noted scientist speaks with authority from his own knowledge of what science is. ROBERT S. FRANKS.

NEW EDITIONS, REPRINTS, *ETC.*

The third edition of *The Riddle of the New Testament* by Sir Edwyn Hoskyns and Mr. Noel Davey (Faber, 8s. 6d.) contains an expanded bibliography.

Professor Gilbert Murray's excellent *Euripides and his Age* is now in a revised edition in the "Home University Library" (Oxford Press, 3s. 6d.).

Mr. Arthur Bryant's attractive anthology of English letters written during the later seventeenth century, with comments interspersed, *Postman's Horn*, has also appeared in a revised edition (Home & Van Thal, 15s.).

Anthony Trollope continues to be to the fore in the latest "World's Classics" (Oxford Press), which now include his novels *The Golden Lion of Granpère* (3s. 6d.), *Mr. Scarborough's Family* and *John Caldigate* (6s. each, being "doubles" of over 600 pages each).

Mrs. M. V. Hughes' amusing reminiscences, *A London Child of the Seventies*, *A London Girl of the Eighties* and *A London Home in the Nineties*, are now issued in one volume with continuous pagination, entitled *A London Family 1870-1900* (Oxford Press, 15s.).

Sir George Newman's *Quaker Profiles* (Bannisdale Press, 7s. 6d.) are studies of Fox, Penn, Thomas Hodgkin, Rendel Harris and others, reprinted from the *Friends' Quarterly Examiner*.

ALSO RECEIVED

Is the Roman Catholic Church a Secret Society? J. T. Simcox. Watts, 2s. Worth more attention than the sensational title suggests. The author, for 23 years Professor of Canon Law at St. Edmund's College, Ware, believes it to be true Catholicism that heretics have *no* right to educate their children in their own religion, and brands the official teaching of the hierarchy in this country that *all* parents have this right as dishonest propaganda in the education campaign.

Introductions to the Amended Lectionary, Table B. R. E. C. Houghton. Oxford Press, 2s. Helpful for any Free Churchmen who use the Anglican Lectionary for private devotion.

Faith in Providence. J. Adamson Finlay. Pickering, 3s.

Lexical Aids for Students of N.T. Greek. B. M. Metzger. Published by the author, Princeton, 5s. Contains lists of words classified (*a*) according to frequency, (*b*) according to root. Handy for beginners.

A Paraphrase of St. Paul's Epistle to the Philippians. S. C. Carpenter. S.P.C.K., 1s. An aid for the earnest student, alone or in study group. Introduction and some notes.

A Stick for God. W. Riley. Herbert Jenkins, 8s. 6d. A very pleasant tale.

The Way of a Christian Citizen. E. C. Urwin. Epworth Press, 1s. 6d. Instruction to Christians on their duties as citizens.

Towns of To-morrow. Gladys Keable. S.C.M., 2s. 6d. A useful introduction, and a guide to Christian thought on the subject.

We Need You. McEwan Lawson. Independent Press, 1s. "A message to an oncoming generation", written in a direct and winsome style.

Experimental Schools in Germany. Minna Specht and Alfons Rosenberg. 1s. 6d. *Vocational Training in Germany.* Helmut Von Rauschenplat. 1s. 6d. *Jugendbewegung.* Fritz Borinski and Werner Milch. 2s. 6d. Three pamphlets sponsored and published by German Educational Reconstruction, an independent body of British and German people desirous of a democratic system of education in Germany.

Bells and Pomegranates. J. M. S. Tait. Pickering, 5s. Choice and devout poems.

From Salvationist Supplies Ltd., 2s. each: *A Missionary's Memories.* Henry Bullard. The reminiscences of a great Christian. *The Flower called Faith-in-the-Night.* Madge Unsworth. Fine stories of the work—especially among lepers—of the Salvation Army in the Netherlands East Indies.

Teachers of To-Day, December-February quarter. Edited by Ernest H. Hayes. R.E.P., 3d.

Work. Maurice Rickards and Ronald K. Orchard. Livingstone Press, 1s.
The British Graded Lesson Courses booklet, 1947. R.E.P., 4d.
The Education Act: A Parents' Guide. W. P. Alexander. Phœnix House Press, 2s.
Scrap-Book of J.O. Erica Oxenham. Longmans, 6s. Designed to fill in gaps in the same author's biography of John Oxenham (in private life Mr. W. A. Dunkerley).
A Letter to a Lover of Liberty. Simon Harcourt Smith. Home & Van Thal, 3s. 6d. A spirited defence of Liberty with Freedom and Leisure.
An Orator's Library: John Bright and his Books. J. Travis Mills. Friends' Historical Society, 2s. Reveals John Bright as an omnivorous reader. His style was chiefly influenced by the Bible and Milton. He read the poets extensively, though his chief reading was history and biography; the classics he read in translations.
Public Libraries in Germany. Heinz Schurer. Jas. Clarke, 1s. 6d. An interesting survey of the public-library movement in Germany, which was undeveloped by Anglo-Saxon standards, and used degradingly by Hitler.

PERIODICAL PUBLICATIONS

Hibbert Journal (January). The first two articles—Capt. B. H. Liddell Hart's "The Need for a Spiritual Commonwealth", and Prof. Norman Bentwich's "Religion and the Peace Conference"—might profitably be considered together. The same can be said of two further articles of topical interest—"The Frustrated Masses" by Mr. Hamilton Fyfe, and "The Real Cause of Labour Unrest" by Dr. Harold B. Hewitt. Dr. L. P. Jacks' aphorisms ("Food for Thought") deal with "The Transformation of Democracy". Dr. Alexander H. Krappe writes on "Deus Irrationalis", and Mr. Gerald Heard on "Britain and America: The Anthropological Problem". Interest and variety are maintained by "A Jewish Answer to Zionism"; "The Origins of the Sermon"; "A Comment on 'Surgery and Sin' " (Dr. C. C. J. Webb); and "Centenaries of 1947".

London Quarterly and Holborn Review (October). The Editor comments shrewdly on a number of topical subjects. There are, fittingly, two Wesley articles: (1) "A Wesley Legacy" by the Rev. C. Pollard—an analysis of over twenty hitherto unpublished letters, including four to his wife, written by John Wesley, and recently bequeathed to Wesley House; and (2) "Charles Wesley's Debt to Matthew Henry" by the Rev. A. Kingsley Lloyd, has a greater general appeal. Reference is made to the writings of Bernard Manning. "Who Gets Palestine?" is the kind of contribution we expect from Dr. A. M. Chirgwin—reasoned, factual and constructive. Further contributions include "A Thackeray Centenary"; "Cross and Crucifix: The Sacred Poetry of Richard Crashaw"; and "Literature and Commerce" by Mr. Gilbert Thomas.

Evangelical Quarterly (January). The international character of this periodical is strikingly evident. Prof. Otto Eissfeldt's examination of the phrase "My God" in the *O.T.* (it occurs about 131 times) is written from Halle, the Rev. P. E. Hughes' discussion of the fashionable subject of "Time, Progress, and Eternity" from Johannesburg, and Prof. H. Dooyeweerd's "Introduction to a Transcendental Criticism of Philosophic Thought" from Amsterdam.

Expository Times (December-January-February). The two concluding articles in the series, "Towards the Conversion of England", are by the Rev. C. B. Mortlock and the Ven. C. H. Lambert. The former writes vigorously on "Modern Agencies of Propaganda", and commends their evangelical use; the Archdeacon of Blackburn asks searchingly, "What Next?" It is one matter to produce a Report or a plan; another (and a much more difficult) matter to implement its recommendations. Dr. H. H. Rowley's "The Religious Value of Sacrifice" amounts to a reply to Dr. C. J. Cadoux on the same topic (*vide* November issue). Dr. Roderic Dunkerley—"The Principle of Coherence in the Gospel Story"—develops a theme on which he wrote in the last July number; while in "Christianity in our Parishes", Prof. W. Fraser Mitchell insists "that the daily work of everyone is, or may be, the service of God"—a far-from-easy theme. An article entitled "The Great Argument" (the existence of God) is by Dr. E. L. Allen; "Religious Convictions and Theological Doctrines" is contributed by Prof. J. M. Shaw.

Church Quarterly Review (October-December). The late Dr. A. C. Headlam covers familiar ground in "The Historical Value of St. Mark's Gospel". Lord Quickswood writes alarmingly on "The New Canon" (*i.e.*, the Table of Kindred and Affinity). The Rev. J. O. Cobham offers an Anglican criticism of a Lutheran work—Dr. Franz Hildebrandt's *Melanchthon: Alien or Ally?*

Modern Churchman (January). The Editor comments, among other matters, on the Archbishop's Reunion Proposals and Dr. Garbett's observations on Mixed Marriages. The Rev. H. Powys Greenwood writes on "The Early Church and Today—

Some Perspectives", and the Rev. G. L. H. Harvey on "Forty Years—A Retrospect". They are agreed that the disruptive uncertainties of the modern world provide a thesis and an antithesis, and wonder if a synthesis will eventually emerge. Other articles deal with "The Church and Education: A Forgotten Chapter", and "The Testament of H. G. Wells". A stimulating sermon in Trinity College Chapel by Dr. A. C. Bouquet on "A Great Christian Word" (Faith) is printed in full. The value of the majority of the book reviews is greatly lessened by the lateness of their appearance.

International Review of Missions (January). The number is devoted mainly to "A Survey of the Year 1946" by the Rev. Norman Goodall and Miss Margaret Sinclair. Evidence of the wide range covered by this review of more than seventy pages is provided by references not merely to the work of orthodox missions, but to the witness of the older churches, to evangelization among the Jews, and to the work of Roman Catholic missions. The cumulative effect of this survey is enheartening: everywhere the story in its broad detail is the same—the "weighing of material devastation against continued vitality of the spirit". Dr. Hans P. Ehrenberg has an interesting article entitled "After the Totalitarian World Revolution". The Rev. J. C. Culshaw, a Methodist stationed at Sarenga in Bengal, writes on "Developing Partnership"—in this context his terms of reference are obvious.

Review and Expositor (October). Opens with an informative article by Prof. Olin T. Binkley on "The Preacher's Moral Task". In "The Preacher and Persons" Dr. H. H. Farmer states fundamental (not to say obvious) truths in a trenchant style. Dr. Cornell Goerner puts in a powerful plea for renewed missionary enterprise: "Saving the World to Save America" is the missionary argument in reverse—it is, however, none the less cogent for that reason.

Harvard Theological Review (October). The main article, "Fifty Sermons on Handel's *Messiah*", by Dr. R. M. Myers, refers to the course of fifty discourses preached by John Newton in 1784 after the great Handel Festival of that year in Westminster Abbey. William Cowper shared his friend's disapproval of the Abbey commemorations, though sometimes he thought that Newton's arguments bordered upon the ludicrous. Further contributions are concerned with "A Latin Hymn to the Creator ascribed to Plato", and "Euhemerus and the Historians".

Anglican Theological Review (October). Mr. William E. Watson, of the Selly Oak Colleges, in an article entitled "The Kingdom of God in This World", thinks that both the theological liberalism which sought to establish the Kingdom by social service and idealism, and the Barthianism which is a reaction from it, are mistaken. The Kingdom is both of God and man. Other valuable articles include "Authority and Freedom in Doctrine"; a challenging contribution on an age-old theme—"Suffering is the Proof of Sin"; and "Light from Paul on Gospel Origins".

Yale Review (Winter). Mr. John Chamberlain contributes a sympathetic article entitled "Britain under Planning". "The Dilemma of Prosperity" by Mr. David Cushman Coyle deals with the most disturbing domestic problem in the United States today—the fear of the consequences of over-production. Another aspect of this situation is discussed in Mr. Leo Wolman's "Labor Unions and Labor Policy". Wider issues are by no means neglected: witness the useful articles on Greece, Brazil and Indonesia.

Phœnix Quarterly (Autumn). A new journal (Jason Press, 2s. 6d.) "directed towards the recovery of unity in religion, politics and art". Prof. G. H. D. Cole's knowledgeable article on "British Radicals and the Socialist Tradition" is a review of Prof. Alexander Gray's *The Socialist Tradition*. The assumptions of Prof. H. H. Price, who writes on "The Grounds of Modern Agnosticism", are challenged by Mr. C. S. Lewis ("A Christian Reply"). Other contributors include Miss Vera Brittain and Mr. Andrew Buchanan ("Film and World Unity"). Is not the Editorial dictum "that the great living influences over the twentieth century mind are the theories of Marx and Freud", naïvely over-confident and an over-simplification of the issues involved? H. C. J.

Nouvelle Revue Théologique. Much of this periodical is narrowly Roman Catholic in its concerns; but the articles on *Le visage de Marie à travers les siècles dans l'art chrétien* (Mai-Juin) and *L'évolution iconographique de l'Assomption* (Oct.) have value for the student of ecclesiastical art; those on *La fécondation artificielle: sa valeur morale et juridique* (Juillet-Aout) and *Génération et amour* (Jan.) may be of interest to the Protestant moralist; and Père L. G. Dantinne's *A la rencontre du protestantisme belge* may be noted by the Christian internationalist.

The December, 1946, number of *In Extremis* is the last to be bi-lingual; this Swiss S.C.M. magazine will in future be published in German alone; some of its former editors will publish a French periodical entitled *Verbum Caro*. This issue contains an address on *Nihilismus* by Dr. Hanns Lilje, and an article on *Die christlichen Kirchen u. die heutige Wirklichkeit* by Dr. Karl Barth. G. F. N.